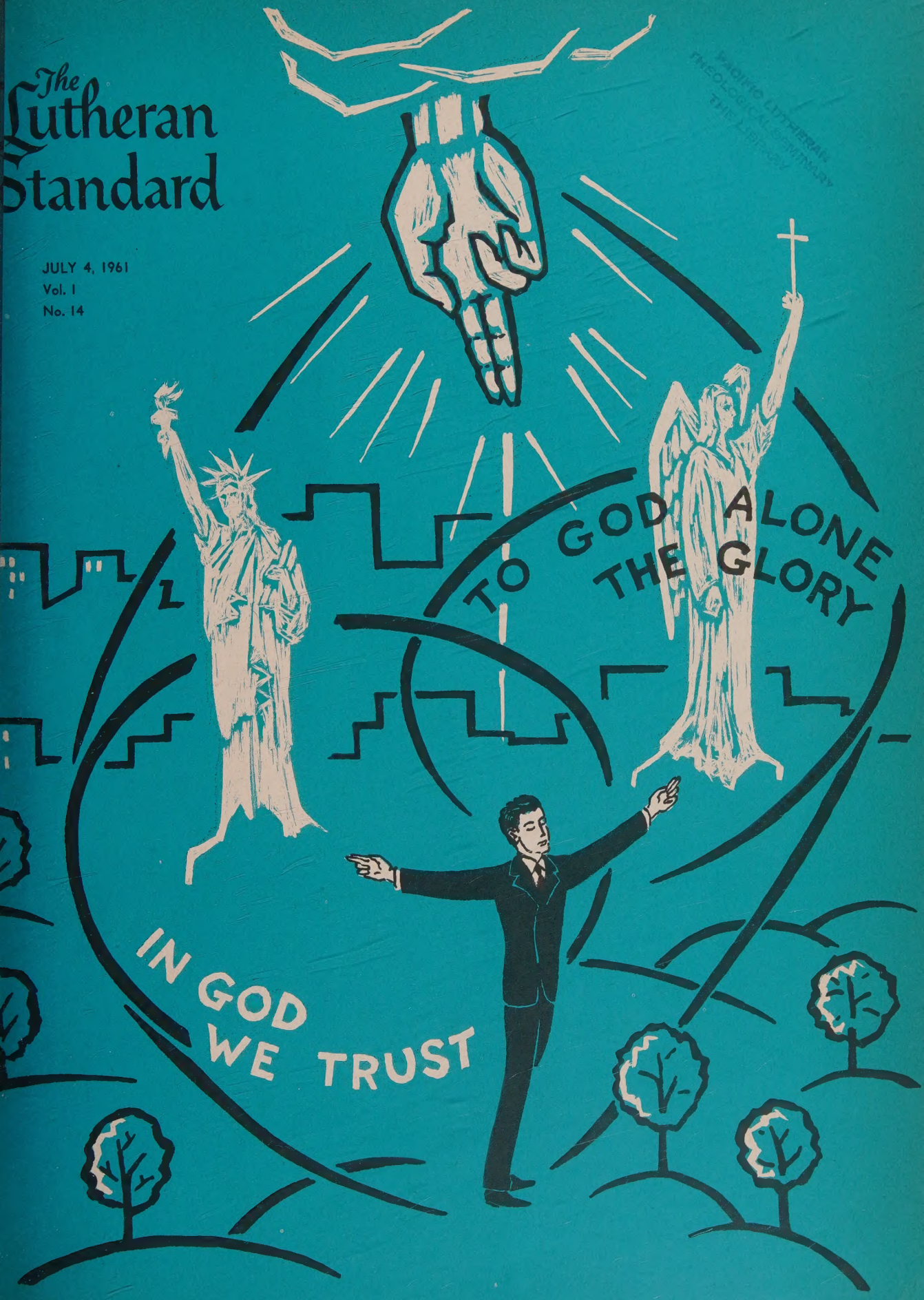
The Lutheran Standard

JULY 4, 1961
Vol. I
No. 14

RADFORD LUTHERAN THEOLOGICAL SEMINARY
THE LIBRARY



SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume I JULY 4, 1961 Number 14

FEATURES

Page

3 Friends or Enemies? . . . . W. A. Poovey
Is the state the church's friend or enemy?

11 In a World of Payola . . Alfred P. Klausler
A call for Christians to affirm their faith in a world which has shelved ordinary values.

14 Tug of War in Colombia . . . . . Arnfeld C. Morck
Persecutions have abated but the century-old church-state struggle continues.

19 Me? A Murderer? . . . . . Ray Farness
The automobile can be a murder weapon.

REGULAR DEPARTMENTS

5 Karl A. Olsson . . . . . Sulks

6 Washington Observer . . . Jackie's Hairdo

20 Editorials . . . . . Freedom Is Not Free

28 Question Box . . . . . What Are Marriage Banns?

30 Family Size . . . . . Water to Use

31 Lifelines . . . . . Coming—But Not Yet

7 News 22 Mr. Editor

STAFF

Edward W. Schramm, Editor
Rolf E. Aaseng and Wilfred Bockelman, Associate Editors
Lewis Holm, News Editor
John M. Jensen, Phelva Hetland, Melva Rorem, Lambert Brose, Karl Olsson, Marjorie Tiefenbach, Contributing Editors
Harry E. Krieg, Jr., Circulation Manager
Luther Ohrstedt, Advertising Sales Manager

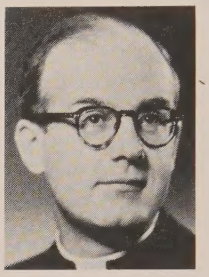
Published biweekly, every other Tuesday, by Augsburg Publishing House, R. E. Haugan, general manager. Editorial and circulation offices, 426 South Fifth St., Minneapolis 15, Minn. Advertising offices, 57 E. Main St., Columbus 15, Ohio.

SUBSCRIPTION PRICE, United States and Canada, $3.00 per year, $5.50 for two years. Second class postage paid at Minneapolis, Minn. Copyright © 1961 by Augsburg Publishing House. All rights reserved.

About This Issue...

The date of this issue is July 4, Independence D a day when we are reminded of the blessings G bestowed on our country. Although the four articles in this issue cover a variety of subjects, t impinge in one way or another on the subject o dom and our national holiday.

One of the keystones of our democracy is the s tion of church and state. The article on page 3 Church and Government: Friends or Enemies,



A. P. Klausler

A. C. Morck

W. A. Poo

first presented by Prof. W. A. Poovey of Wartburg nary as a lecture at the North Pacific District ALC. "In the World of Payola," by the Rev. Alf Klausler, editor of *The Walther League Messeng* minds us of the necessity of examining our cultur

"Tug of War in Colombia," by Missionary A C. Morck, provides a study in comparisons betwee doms in the United States and another country Western Hemisphere.

And, of course, on the Fourth of July you an family may want to go on a picnic or drive to th or the mountains. Before you go, you should re article on page 19, "Me? A Murderer?" by the Re Farness of Palo Alto, Calif.

Highlights of the next issue will be another by Prof. Poovey, "The Christian and the World: F or Enemies," and an article on "Foreign Missions Age of Revolution," by Bishop Lesslie Newbigin Church of South India. Also an article on how t with the problem of obscene publications.

The cover, featuring a patriotic motif, portrays the fact that man is a citizen of two kingdoms, church and state, both of which are under God. It was designed by Norman Neumann, Yonkers, N. Y.

FRIENDS OR ENEMIES?

By W. A. Poovey

THE Fourth of July is a good time to discuss the relationship between church and government. Are these two institutions friends or enemies? I'm not going to keep you in suspense as to my answer to that question. I believe that both descriptions are true. At times the state is a friend of the church and at times it is an enemy.

When Paul in one of his letters to Timothy urged applications, prayers, and intercessions for kings, he was writing out of his own personal experience. The fair play of Roman officials had kept him from being turned over to his enemies. And although at the end of his life Paul probably died a martyr's death under Nero's persecutions, yet in his lifetime he had reaped the reward of living under a stable government, where he was able to preach the word of God as he wanted to.

This has been one of the great blessings the Christian Church has enjoyed—to be able to work where there was a stable government. No other factor played such an important part in the rapid growth of the early church as the fact that Christian missionaries could travel all over the Roman empire and preach the word of God to people. We might well take note of the fact that our missionary work has benefited from this too.

It is rather popular today to speak disparagingly of the colonial powers and the fact that the work of the Christian Church has often been too closely tied to colonialism. There is a certain amount of truth in that. But we also ought to see the other side. We would not have been able to do missionary work in India, Japan, New Guinea, and many other places if it had not been for the stabilizing influence of Western governments.

Certainly the church does benefit when it is able to carry on a missionary program under a stable form of government. We frequently hear how the church has suffered under government interference. We don't always hear how the church has benefited.

When we think of the Reformation we like to talk about what Martin Luther did. And no one would want to take away any of Luther's accomplishments. But I wonder if we ought not also to say a word or two from time to time about those gallant officials in the government, those German princes, who risked their lives and their rulership in order to carry on the work of the Reformation and thus made it possible for Lutheranism to be established in various parts of Europe.

John Hus had espoused the same teachings a century before, but John Hus didn't have any government power behind him, and therefore the Reformation didn't succeed at that point. We have benefited in the past by the very fact that the government has intervened in the work and program of the church.

Today we must recognize that the Christian Church receives blessings just because it is a part of the community and is accepted as such. We are able to receive light, water, paved streets, etc. Think of the benefits the church has had in America because by and large its property has been untaxed. Millions of dollars have been diverted into religious work because the government has not chosen to tax the property of the church.

We must couple this with the police protection which the church has in our modern society. Think what would happen in our communities if the government determined that it would no longer protect church property.

You have an example in Nazi Germany when the protection of the government was removed from the synagogue, and rowdy crowds came in and destroyed many beautiful buildings in that land. One of the pastors of the confessional church of Germany, the church that was opposed to Hitler, said that when he looked out of his window at night and saw a Nazi policeman on the corner, he thanked God for him, though he had no use for Nazism. He recognized that the situation would be far worse without that policeman on the corner.

Here in America we have also had a very special blessing as far as our government is concerned. The church is free, with no limitations placed upon it, to spread the Word of God.

But you know as well as I do that this isn't all of the picture. The state has also been an enemy of the church. At times that enmity has been so bitter that the people have been tempted to wish that there were no state at all.

This enmity between the church and the state has gone on through almost all the history of the church. It was the state that put Jesus to death. It was the state that began the persecution of the Christians. All through the Middle Ages the battle was fought, sometimes with the government being the powerful hand, sometimes the church being the ruling group.

In our modern world we find the same condition. We have only to look behind the Iron Curtain where we will find that though Christians may not be put to death for their faith in most instances, the power of the state against the church is a tremendous one.

Although we have separation of church and state, yet again and again there has been confli tween these two forces in ou The minority groups have ev suffered the most because they have the political power to ma state stay in its own place.

Mormons, Jehovah's Wit Christian Scientists, Seventh Adventists, and the Jews i country have had problems w state on such matters as pol saluting the flag, fluoridation ter, innoculation of childre Sunday laws.

But larger groups have also themselves from time to time flict with the government. ordinances in municipalities often been used against the Handbill ordinances and refu let churches sell or distribut gious literature have been sou conflict.

Perhaps the greatest source flict in our society has be school system. In the days wh public schools simply taug three Rs there were very fe But today the school has an different role—to teach the pattern of living. And the sometimes finds itself hard pu to find enough time to instru young people in the church.

There is something unique modern world as far as gover are concerned. It is the growin ency of all governments to whole life of the individual.

Look at the large areas tha once the exclusive possession church or at least were large trolled by the church. In th of social welfare the idea of and love in many instances ha pushed aside because the g ment has made it a part of i gram to take care of the nee

In economic life the Christ today has been involved in able conflicts. I feel sorry f farmer who sees that there a lions of hungry people in the and then is told to limit his c that it will not produce as m it could. I feel sorry for the who under the control of the and the approval of governm told to limit production. And is no real intent here for th to quarrel with the church.

Nevertheless, because we ha government in the world tod cause the government does mo

life of the individual as never in
past, therefore the Christian be-
nes involved in these problems.
d of course, the most prominent
ce where this is happening is in
realm of international conflict, in
realm of war.

Today, because war makes every
tion a totalitarian nation, the Chris-
n becomes involved as never in the
st in actions that must torture his
science and disturb him seriously.
t, we can't flee from the problem.
hat can we do?

First of all, I think we have to
cognize that the nature of the state
different from the nature of the
urch. The state is not divine, is
t perfect, is not necessarily ruled
Christian laws. Nobody expects
e policeman to turn the other
eek, yet the Christian is to do just
at. It's wrong to apply the same
ndards to the state that we apply
our Christian lives.

ut in connection with this we
ust also recognize that every gov-
nment exists *under God* and that
vernment is responsible to God for
action.

Every Christian has need to speak
t against the evil in the state and
witness against his government,
hen he feels that it is doing some-
ing contrary to God's will.

I think that a Christian also needs
recognize that sometimes govern-
ent may be God's punishment. We
ery very much what has happened
Cuba. We are very much stirred
because a Communist government
s come into power there, but we
ere not very much concerned about
e oppression in that land before
astro took over, nor were our in-
ustrialists too concerned about the
ving conditions of the laborers they
ere exploiting in the sugar fields.
erhaps this is God's judgment on
s because we did not speak out.

Is the state a friend or enemy? It
ay be both. If we emphasize the
il, we forget the blessings we have
Christians. If we emphasize the
essings, we are likely to forget the
rrible beast in the book of Revela-
on that explains that government
n be anti-Christ. To the degree that
e state remains within its limits or
ansgresses them the church will de-
ribe it as the servant of God or
e servant of Satan.

Prof. Poovey is on the faculty of Wartburg Theological Seminary, Dubuque, Iowa.

SULKS . . . . . By Karl A. Olsson

This is the kind of day when I feel close to Hamlet:

How weary, stale, flat, and unprofitable
seem to me all the uses of this world!

In other words, my interior sulks are being projected on the world like an image on a screen. I feel bad. Therefore life is dreary. I have a small twinge of indigestion. Therefore I shall read Schopenhauer and compose a tragedy. It would be interesting to know how many revolutions were started and how many philosophical systems were conceived because a man was unhappy in love or had a sluggish liver.

The great English historian Bury used to say that the length of Cleopatra's nose had an illimitable effect on history. Had it been an inch longer, neither Julius Caesar nor Anthony would have been interested. It is an inviting thesis. What would have happened to the head of John the Baptist if Herod Antipas had not been so drunk or if Salome had stumbled? What would have happened to American history if Booth's pistol had jammed? When we contemplate these things, we realize that the course of history is determined not only by profound but often by superficial causes. By what historians call *trigger causes.*

DEMOCRATIC MOLASSES

The democratic process is often lampooned because it depends on committee action; it is long on words and short on deeds; it tries to educate the masses to do rather than educate the masses to what has already been done; it seeks to motivate rather than regiment.

In contrast to the ponderous, uneven, and sometimes slovenly meanderings of democracy, it is possible to conjure up a crisp clean image of the Decisive Government. Hitler abolishes poor garbage collection and balances the budget; Mussolini makes the Italian trains run on time (an incredible achievement!) Over against the ungrammatical, cigar-chewing American ward boss with his complicated and seemingly inefficient game of votes and spoils, fears and favor, it is possible to set the neat, cold efficiency of the German Kreisleiter, his impeccable uniform, his shallow honesties.

TRIGGER HAPPY

But for all its awkwardness and its occasional comedy, our democracy has a sound way of dealing with the trigger happy. The fanatic can be heard; he is seldom heeded. He may write a *Mein Kampf,* but it does not become the nation's Bible. He may make silly allegations, but they do not become the nation's program.

In the long run it is not the fanatic who earns the lasting devotion of his country but people of the instinctive democracy of Thomas Jefferson and Abraham Lincoln who believe that you cannot fool all of the people all the time. In a democracy truly informed, the length of a woman's nose or the depth of a man's neurosis does not determine if the globe is to be plunged into war.

DEMOCRACY TRULY INFORMED

There is the rub. For a democracy is not by itself good. It depends on the character of its people. A democracy of devils would not be a good, as Milton showed us in the demonic Parliament of Hell. American democracy has maintained what moral health it has because it has been informed by the ethical and spiritual norms of the Christian West. A democracy without ethics and without God can easily capitulate to the first fanatic who learns to control it. Hence what American democracy needs more than anything else is a spiritually awakened people, aware of their constant need of divine judgment and mercy.

In that kind of democracy our little personal sulks will not set off major fires, and our minor whims will not serve to alter the course of history.

WASHINGTON OBSERVER

by Lambert Brose

Jackie's Hairdo vs. A Christian's 4th of July

Did you get a load of those questions? The ones reporters asked Mrs. Kennedy at her press conference in Paris last month?

"Has the hair-stylist cut any of your hair in making the new hair-do?"

"Do you plan on buying some dresses in Paris?"

"Do you read *Women's Wear Daily*?"

Put yourself in Mrs. Kennedy's place. You've been educated in some of the best schools in the world. You speak a number of languages.

Your husband, the leader of the Free World, is here in Paris discussing with De Gaulle how the West can combat more effectively the ominous menace of Communism.

And all you're asked—during an entire press conference—is about your clothes and hair-do, and stuff like that.

Mrs. Kennedy, it seems to me, showed remarkable restraint in displaying only *slight* irritation, when she responded to one question by saying, "I have more important things to do."

Since the publication date of this issue is Independence Day, let's talk a little about our attitude in general, both men and women, toward government. About "more important things," as Mrs. Kennedy put it, than dresses and hair-dos.

Especially about the attitude of a Christian citizen, who has the God-directed responsibility of helping see to it that his government is run as effectively as possible—so that the preaching of the Gospel of Jesus Christ may be carried on as efficiently as possible.

Jack Benny and Politics

When a famous comedian, for example, voices a political opinion, people often say: "Just because he's an expert in telling jokes doesn't make him an expert in politics."

Very true. But there's another saying that goes like this: "War is too important to leave to the generals" (said with tongue-in-cheek).

And this is also very true. Because in our form of government, ultimately the "people"—not the experts—are responsible for its administration. Housewives, bus drivers, Jacqueline Kennedy, Jack Benny, clergymen, you and I.

The "people" employ the experts—generals, politicians, and others—to work for them, and listen to what they have to say. But it is they, "the people," who are to have the final say-so through their votes, and through voicing their opinions between elections.

And when the "people" fall down on the job, often their representatives in government fall down on the job, too.

Drink Bilgeo; Smoke Nicogas

There is, for example, the probability that when you take your first cross-country trip on the new interstate highway system, billboard after billboard will line the highway on both sides urging you to "Drink Bilgeo" and "Smoke Nicogas," hiding much of our country's beauty from your view—just as is the case on some of the old highways.

How come? The people—around 98% of them, it is estimated—are violently opposed to this desecration of our God-given natural resources. However, the billboard lobbies are so powerful that by the time you read this, anti-billboard legislation may have quietly died in committee.

Why? Well, let me get obnoxiously personal.

Did *you* write a card or letter to the man or woman you employ in Washington or your state capitol to vote on these matters for you?

Newspaper after newspaper has waged editorial war against billboards along these new highways. But apparently "the people" didn't read the editorials. If they had, I'm confident there would be such an uprising that the legislators wouldn't *dare* let this thing happen.

On this issue, the people fell down in the first step of helping to run the government. They didn't in themselves.

Donna Reed vs. Meet the P

On this anniversary of the bi our nation, let us briefly review things we citizens can do to help ern our country.

First, as just mentioned, w inform ourselves. This is hard For example, it means that:

In addition to "Peanuts" and Abby," we read Roscoe Drum and David Lawrence and M Child and George Sokolsky—or political columnists. That we rea editorials and stories dealing wi litical subjects.

In addition to watching the "I Reed Show" and "Sing Along Mitch" on TV, we watch "Mee Press" and "The Nation's Futur programs like them.

It means that—much as we it—we strive mightily in inform selves on *both sides* of the That is, if we read *Time* (or zines like it) that we also rea *Reporter* (or others like it).

Second, we may vote—after H informed ourselves on the issu best we can. And we should up our vote by letting our e representatives know how we f

Third, we can participate, as as a discriminate distribution o and energy will allow, in comm or precinct political activities. may even prompt some of us, think we have the qualificatio run for public office.

It's Easier in Russia

The political life of a citizen much easier in Soviet Russia. the people take the attitude—i are *forced* to take the attitude: tics? That's one thing we don't to worry about. We leave that 'experts' in Moscow."

It seems to me that our fo government, for which we e deep gratitude on this Fourth of can only fail, humanly spe when one thing happens. Only we, too—"we the people," all o think: "Politics? We leave that 'experts' in Washington," will th tions of our republic fall.

Especially is this a danger the followers of Jesus Christ tak attitude.

It was Edmund Burke who su it up so eloquently: "The only necessary for the triumph of e for good men to do nothing."

INTERNATIONAL

lission Marks 75th Year

On July 12, 1886—75 years ago—e Rev. John Flierl arrived on the ew Guinea field as its first Lutheran issionary. Now one of the largest otestant missions in the world, the utheran Church in New Guinea mbers 226,000 baptized members, d has more than 300 missionaries.

During the first ten years of Lueran mission work in New Guinea l missionaries died of disease or om attack by hostile natives. It was ly after 13 years of labor that the issionaries baptized two converts.

Two of the Papuan members are route to Germany where they will ke part in celebrations by the euendettelsau Mission Society, which egan the work.

According to Dr. Theodore P. ricke, associate director of the Divion of World Missions of the ALC, ppropriate messages may be sent to e president of the mission and ishop of the church, Dr. John Kuder, ox No. 80, Lae, Territory of New uinea. Dr. Fricke also suggests that riends of the mission participate in e celebration by offering prayers of hanksgiving for God's blessings upon his mission during the past 75 years.

runner Accuses WCC

An eminent European Protestant heologian has provoked a wide conroversy by a newspaper article in vhich he accused the World Council f Churches, including its American nembers, of falling for Communist peace" propaganda.

He is Dr. Emil Brunner of Zurich, vho charged in *Neue Zuericher Zeitng* that the success of Communist trategists in weakening what reained of Protestant Christian and umanist forces was "alarming."

He said the World Council of Churches was the first to sound the vatchword, "Anti-Communism is the olicy of the Roman Catholic Church nd can only lead to war." Then, he aid, there was "a rally to Moscow eace propaganda, for . . . the hurches must be for peace.'"

He said that in "fraternal ecumenial conversations" in preparation for s forthcoming Third Assembly at New Delhi, India, the World Counil had made even greater room for he churches of the East, "which natrally, can send only synchronized elegates."

Dr. Brunner asserted that "these ecumenical deliberations adapt themselves more and more to Communism, under the banner: 'We must learn to understand each other fraternally.'"

At the suggestion of Dr. W. A. Visser 't Hooft, its general secretary, the World Council replied by quoting in its Ecumenical Press Service Bulletin excerpts from a comment on Dr. Brunner's article which appeared in the Roman Catholic newspaper, *Le Courrier*, under the signature of its editor, Rene Leyvraz.

In his comments, Leyvraz said that the West must work to prevent an atomic conflagration without in any way opening its doors to Soviet invasion.

"This position," the Catholic editor said, "is more difficult to hold than the positions of blind bellicosity or blind pacifism. But it is the true Christian position which assumes at once the concern to prevent a third world war and to bar the way to totalitarian imperialism. . . ."

NATIONAL

Useful Conferences Listed

Two "worthwhile" conferences in which church leaders can "learn how to bring the Gospel to all people" have been recommended by the Rev. L. W. Halvorson, secretary of the National Lutheran Council's Intercultural Outreach Field Services. They are:

- The Twelfth Annual Valparaiso University Institute on Human Relations, Valparaiso, Ind., July 28-30.
- The National Fellowship of Indian Workers, Estes Park, Colo., July 12-17. A Lutheran retreat will be held in conjunction with this meeting.

LFC to Vote on Merger

The Lutheran Free Church will conduct another congregational referendum this fall to decide whether or not it will merge with The American Lutheran Church. This will be the third time the LFC has conducted such a referendum.

The first one, held in 1955, failed by 35 votes to gain a required three-fourths majority. The second, in 1957, when a two-thirds majority was needed, lost by 15 votes.

Approval for a third referendum was voted—406 to 163—at the 65th Annual Conference of the LFC, held in Minneapolis, June 14-18. Trinity Lutheran Church was packed to standing-room-only for the debate on merger on the afternoon of the second day of the conference.

The debate was limited to 10 speakers, five on each side, with a maximum of five minutes for each speaker. Opposition to the merger centered chiefly in the allegations that the ALC is too highly centralized, is a member of the World Council of Churches, and permits dancing at some of its colleges.

The following resolution was adopted: "The Annual Conference of the Lutheran Free Church is in favor of union negotiations with The American Lutheran Church, and authorizes the Committee on Relations With Other Lutheran Bodies to proceed with such negotiations if a referendum in the congregations approves this step."

The referendum will be held this fall from Sept. 15 to Nov. 15. The voting power of each congregation will be determined by its size, ranging from 1 vote for a congregation with a membership of 50 or less to 10 votes for a congregation with 1,000 or more members. A simple majority is required for approval within the congregation, but a two-thirds majority is necessary for the overall referendum if the merger is to be approved.

If the union resolution is adopted by the referendum, union negotiations between the LFC and the ALC can begin immediately, but the annual conference of the LFC in 1962 will have to give final approval for a merger. The 1962 conference vote will not be subject to congregational referendum.

The Lutheran Free Church has approximately 85,000 baptized members in approximately 350 congregations.

Augustana Ratifies Merger

The Augustana Lutheran Church, meeting in Seattle, Wash., June 12-18, committed itself irrevocably to the four-way merger next year that will establish the Lutheran Church in America, a new body that will have 3,250,000 members. The merger proposal ratification carried by 495 to 21, or 151 votes more than the ⅔ majority required.

Involved in the impending union with the 618,000-member Augustana

Church are the United Lutheran Church in America, the Finnish Evangelical Lutheran Church (Suomi Synod) and the American Evangelical Lutheran Church. The ULCA has already completed action on the merger, the Suomi Synod was to have acted later in June, and the AELC in August.

The Augustana Church also:

- Voted to seek the cooperation of other Lutheran bodies for a joint program of paid advertising in newspapers and magazines.
- Gave formal approval to a plan to consolidate in 1962 its theological seminary at Rock Island, Ill., with three other theological schools. The new seminary will be built on a site near the University of Chicago.
- Approved far-reaching changes in the organization of its diaconate, which will strengthen the denomination's program for women who desire to enter life service as deaconesses of the church.

THE ALC

Sixty Pastors Complete Course

Sixty ALC pastors completed a short-term of graduate study in theology at Luther Seminary, St. Paul, Minn., on June 30. The courses were taught by Dr. E. L. Fevold, the Rev. Arndt L. Halvorson, and Dr. Lowell J. Satre, of the seminary faculty, and by Dr. George W. Forell, recently named professor of Protestant theology at the School of Religion of the State University of Iowa.

Churches Erect New Signs

The only ALC congregation in New Hampshire was the first church to erect one of the new ALC highway road signs. It is the St. Paul Church, Berlin, N. H. (Pastor K. Roy Nilsen).

First congregation to erect two signs—one for each entrance into town—was Trinity Church, Battle Lake, Minn. (Pastor Harold J. Peterson).

The 4 by 8 foot signs were the subject of a resolution of the Brotherhood of the ALC at its constituting convention in 1960. The Brotherhood called on local Brotherhoods to "make every effort to purchase the church road sign and place it in a suitable location that will be a witness of their local congregation and the American Lutheran Church."

Priced at $125 each, or $110 each if a congregation buys more than one, the signs are handled by the Augsburg Publishing House.

Mt. Calvary Church, Los Angeles, Calif. (Pastor T. M. Gebhard), has recently welc into its fellowship believers of the Jewish, the Oriental, the Negro races. The cosmop group was received as a result of the Jubilee program. Shown with the new membe Pastor Gebhard and Intern Jerry Folk.

Music Institutes Scheduled

Choir directors, organists, church musicians, singers, and pastors are taking part this summer in a series of church music institutes sponsored in five states by the ALC's Standing Committee on Worship and Church Music.

The four or five day sessions are planned to improve the capabilities of the "average" church musician. One, to be held Aug. 13-19 at Onamia, Minn., will be for boys.

Institutes have already been held at Lead, S.D., and at Texas Lutheran College, Seguin, Tex. Institutes still to be held will be at Wartburg Seminary, Dubuque, Iowa, July 11-14; St. Olaf College, Northfield, Minn., July 24-28; Augustana College, Sioux Falls, S.D., July 31-Aug. 4; and Faith Church, Phoenix, Ariz., Aug. 15-18.

Pilot Bible Study Planned

A Bible study project, which will emphasize the relevancy of the Scripture to today's problems, is being planned for the Fargo-Moorhead churches for this fall. Both pastors and laymen will participate in the program, which is being planned in cooperation with Carl Larson, Bible study secretary of the American Bible Society.

The pilot project will begin with a two-day session for the pastors, who will hear theologians speak on assigned Scripture portions. After each presentation, the pastors will discuss the application of the passages.

After four months the pastors will preach to their congregations on texts and follow through with day evening discussions on them their lay people.

Help for TB Patients

Hospital care for tuberculosi tients who are members of the A ican Lutheran Church is availal Grace Lutheran Hospital in San tonio, Tex., according to the Re C. Johnson, administrator of the pital.

Mr. Johnson said that this ca available to any ALC membe matter in what part of the co his home is. Pastors who have bers suffering from TB are urg get in touch with Mr. Johnson.

The sale of Christmas seals ha abled the hospital to provide care for those who are unable t for all or any of the care thems

Youth Go Abroad to Build

ALC college students are a 90 young people taking part in work camp projects in Iceland, W ington State, and Hawaii bet June 15 and July 15. The projec being carried on cooperatively youth agencies of the United Lu an Church in America and Augu Lutheran Church.

The Rev. Ewald J. Bash, ass director of the ALC youth de ment, will supervise 30 of the as they renovate the old C Church near Rejkjavik, Iceland.

A group of 41 is spending month at Holden Village in c Washington, an abandoned m camp being prepared for use as ligious retreat, under the leade

Dr. Wilton Bergstrand, Augustana
ıth director.
A group of 19 is working under the
v. Kenneth Linton, ULCA pastor,
parish and church renovation work
Hawaii.
Mr. Bash described the Iceland
ırk camp program as a "forerunner
the Peace Corps technique . . . a
eans of establishing deeper relation-
ips among people of different na-
nalities for several decades."

istrict Installs Three Executives

The formal installation of three ex-
utive assistants in the Southeastern
innesota District of the ALC dem-
strated at its first convention that
is district is taking a specialized
proach to the modern problems
at confront it.
Installed as executive assistant to
istrict President Elmer C. Reinert-
n, St. Paul, was the Rev. Herbert
ottbohm, formerly of Portland, Ore.
r. Nottbohm will have special re-
onsibility in the study and realign-
ent of congregations in the chang-
g areas of the large cities of the
istrict.
Mr. Alan Alberg, Northfield, was
stalled as director of parish educa-
on of the 237 congregations of the
istrict, and Mr. Erwin Rau, mayor
nd businessman of Willmar, will
erve the three Minnesota districts as
irector of town and country church
fe.

Meeting at St. Olaf College in Northfield, June 12-14, the Southeastern Minnesota district delegates heard two addresses on "The Doctrine of the Ministry" by Dr. Arndt L. Halvorson, Luther Seminary professor. Beginning with an expository Bible study on the duties and relationships of early church apostles, deacons, elders, and bishops, Dr. Halvorson stressed the necessity of the ministry and other offices. He concluded that there is "no really ordained form" set forth by the Scriptures.

Stressing the benefits brought to the church by the Galesburg Rule, which he said "preserved the church, or it might have been swallowed up," Dr. Halvorson said: "I can't conceive that it (the Galesburg Rule) is to be an ineradicable, undebatable law respecting the ministry."

The Galesburg Rule, adopted in Galesburg, Ill., by the General Council of Lutherans, in 1875, is best known by the principle that confines Lutheran pulpits to Lutheran pastors and Lutheran altars to Lutheran communicants.

Conventioners also heard Mr. G. T. Schjeldahl, Northfield, president of the company that built the Echo satelloon, give an address entitled: "Echo—a Symbol of Faith."

The State of the Church report was given by Dr. Norman Menter of Detroit, Mich., vice president of the ALC. Among other reports and addresses were those given by Dr. Carl F. Reuss, ALC Research and Social Action executive; the Rev. Orval Schmidt, regional stewardship director; and the Rev. L. O. Gjerde, of the Lutheran Welfare Society of Minnesota.

The district declined an invitation to join Protestant churches in Minnesota in a program of church planning and research, because such a program would be a duplication of ALC work, but made provision to share available information with other Protestants in the state. The district also took the position that the inter-racial congregation "is mandatory in the sight of God."

r. Elmer C. Reinertson, left, president of the Southeastern Minnesota District, greets three ecutive assistants who were installed at the district's convention in Northfield. From right left, they are: The Rev. Herbert Nottbohm, executive assistant with special responsibility inner city work; Mr. Erwin Rau, director of town and country church life for the three innesota districts; and Mr. Alan Alberg, district parish education director.

Churches Outgrow Population

The Eastern District of North Dakota met for its convention at Valley City, N.D., at the two American Lutheran churches, Our Savior and Trinity, June 13-15.

District President Loyal E. Tallakson reported that the Lutheran Church in North Dakota has increased 24 per cent even though the population increased barely three per cent.

The convention business that caused the most lively discussion was the report of the Research and Social Action Committee of the district. Several strong statements were made and some strong resolutions adopted.

The misuse of Sunday was "noted in the many conventions and sporting tournaments which are held Sunday mornings. It is the purpose of the church to express concern to its members that this day be protected from being used by activities which seduce the weak in faith or penalize believers if they fail to participate in such activities Sunday morning."

The statement was also made "that lawless and ungodly behavior is becoming more generally attached to certain conventions of various groups."

"Literature stands in public places need to be carefully screened by responsible management. It is not necessary for business places to accept lewd literature in order to obtain that which is good. Church members who operate such literature stands should practice their own censorship. Where this is not done it is proper that other Christians may ask them to do so. This can be done in the spirit of Matthew 18:15-20."

Alarm was expressed that "so many movies being filmed these days seek

When Karl Reitz, center, received his bachelor of science degree at Pacific Lutheran University May 28 it marked the end of the line for a family of 10 children who have attended PLU since 1937. All but one of the 10 graduated from PLU and all earned their own college expenses. There has been a member of the Reitz family at PLU every year but one since 1937. Present were the parents, the Rev. and Mrs. O. W. Reitz of Hermiston, Ore.; brother Joseph Reitz, left, Seattle; and a sister, Mrs. Rosaline Knerr, Hermiston.

to portray that which is depraved and degenerate and seek to lure customers by advertising filth. During the past year it is noted that many of the awards for outstanding roles were made to those playing the part of prostitutes and sexual degenerates. We regard this as a serious symptom of a sick society and as a poisonous influence to the souls of all people, particularly our youth."

A strong resolution pertaining to the danger of alcoholic beverages was also adopted.

The convention dealt with the migrant missions. About 15,000 Spanish speaking people come into the Red River Valley every year. Spanish speaking assistants are hired to help minister to these people.

Dr. Dale Lechleitner, associate director of American Missions, addressed the convention in a stirring address on "The Contagion of the Contemporary." He described the dangers inherent in modern society in its development today under three heads, bread, blood, and brains. Unless the Christian people respond with their witness, the judgment of God will come upon America worse than during the Civil War, he said.

N.D. Population Declines

The state of North Dakota was declared a drought disaster area by the governor during the Western North Dakota District Convention held at the First Lutheran Church, Minot, N.D. June 12-14, but it did not dampen the spirit of the pastors and delegates at the convention. Both of the Dakota districts are troubled with the problem of decreasing population. The state has 54 counties. The Western district has 30 counties but 24 of these lost in population the past 20 years. The Eastern district has 24 counties and 20 lost in population. The counties that gained are those with fairly large cities, but these cities barely gained what the rest of the state lost. This decline of population naturally causes problems for the many small country and village churches.

Problems in Programming

The president of the Western District, the Rev. J. Elmo Agrimson, spoke of the problem of "big church" programs in little fellowships. His district has many multiple parishes. The 249 congregations are divided into parishes as follows: 30 one-point, 37 two-point, 28 three-point, 14 four-point and 1 five-point. This and the decrease in country population present the district with a number of parish-realignments. Such realignments should not be undertaken, however, before they are carefully studied in every way, Mr. Agrimson said.

The district president pointed out that people break old attachments very cautiously: "Rural people are acquainted with a person to person fellowship and ministry. This type of congregational life must be continued intensively and extensively if our future parishes are to be healthy."

"The church needs to recapture its ancient role as prophet and pc this technological era," said Pres Agrimson. "The God-to-man cc appears the only hope to reconc to a responsible understanding c place on this planet. The pro and Jesus boldly ventilated the ficial values of their day. Cannc Christian church do the same to

Among the many decisions fo outreach of the Gospel was th making a study of the trailer population in the district. claimed that 50 percent of the t people are Lutherans and the often neglected.

Two new congregations rec organized, Glory Dei Lutheran, liston, and Good Shepherd Luth Bismarck, were received into the trict.

S.D. Faces Realignment Prob

The necessity of realigning p es to meet the problems of a d ing population was emphasize Dr. E. O. Gilbertson, president c South Dakota District of the in his presidential message to the trict at its convention, June 12- Sioux Falls, S.D.

Dr. Gilbertson pointed out South Dakota has lost more than of its people in the last decade. loss of population has had its upon the church, he said as he c upon the district to meet the lenge of the new situation.

One of the ways to meet the lenge, he said, is to merge sm congregations into one larger thus making possible more effe Sunday schools, youth programs

At present there are 7 four- parishes, 18 three-point parishes, 65 two-point parishes in the dis "Some progress has been made i ducing the number of congrega per pastor in the district," he "but there is still a long way t It is quite obvious that a p whose time must be divided bet three or four congregations c do a satisfactory job as a pastor

Lay delegates outnumbered clergy at the convention. The registration listed 152 pastors, lay delegates, and 39 visitors.

Most of the convention was voted to a consideration of the ports of the various standing mittees of the district.

Dr. Carl F. Reuss, executive rector of the ALC Commissio

(More News on pa

In a World of Payola

By Alfred P. Klausler

)OES the 20th century Christian really know the kind of world he inhabits? Some astute observ- s are convinced that most Christians live in their vn dream world where all is well and one only eaks to the nice people. The naughty people are nored because the Christian can avoid meeting em. The average Christian doesn't know the kind world he inhabits and, what is worse, frequently oesn't want to know.

This insulated life of the Christian may have been ossible in some long past generation. Today self- sulation from the impact of the world is hardly ossible, nor desirable. It is better to know the iemy and then to choose the proper weapons to ght with.

There is no question but that the Christian in- abits a dangerous and baffling world. It is a world here old standards have become lost or forgotten. is also a world which has a dynamic force quite fferent from that of other enemies the church once ced.

It is the kind of world which church and mem- ers frequently discuss and even pass resolutions gainst. Not so long ago two church members found emselves tangled in a discussion which seemed to ad them nowhere and which actually created more roblems for them.

"I don't understand what's happening in the orld. Everything seems to be going wrong. There's crook almost everywhere you go. Everybody's out make a fast buck," said the first man.

"What I can't figure is why everybody thinks life supposed to be lots of fun. That's all I hear. Have n, fun, fun. Now if the church . . . ," said the cond.

"Our church lays it on the line. You can't say our inister is letting us off easy."

"That isn't what I mean. It's just that I feel the urch isn't carrying a punch these days. I don't know. It all sounds good on Sunday but you know it doesn't sound realistic. Know what I mean? Mind you, I'm not blaming the minister. He's in there trying."

"But what does it all mean?"

Both men felt an uneasiness and disquietude. They were neither social scientists nor professional soothsayers. But they did feel they were living in a world where all values had gone topsy-turvy. They felt as though they had suddenly been dumped into an icy cold bath and the shock was frightening them. They were ready to press the panic button. Why they felt panicky and uncertain they could not quite analyze or understand.

The catalogue of America's moral problems is a large one. It's quite obvious to the Christian, if he is at all thoughtful and perceptive, that he is living in a secular world, a world where virtue is frequently equated with a Grandma Moses painting, a world whose values are contrary to his sense of Christian virtue and value.

The frightening, one-class world of suburbia shapes modern morals and manners more than most care to admit. John Keats, the acidic author of *The Crack in the Picture Window,* wrote about "Compulsive Suburbia" in the *Atlantic* and described the sexual customs of some of America's suburbanites, customs which undoubtedly cause a Soviet citizen to look with disgust at Western democracy.

This is the world of payola. This is the world where a man can be bought for a price. This is the world in which parents and children are subjected to pressures of conformity. No man dare ask why, and no man dare object to what is happening. It would not be safe.

The fact is we are living in a world in which the ordinary values of decency, honesty, uprightness, seem to have been misplaced or shelved altogether. For the first time perhaps in the history of Christen-

dom the cold and calculated antagonism of the world has come into the open. We can see the enemy. Long past is the era when the church set the values for law, government, commerce, art. You can't revive the medieval culture of the time when the church dominated men and events, if that is what you are longing for. The battles of the 19th century when the church fought Darwinism now seem in retrospect gentlemanly skirmishes. The big battle is being fought now.

The Big Battle

The world has maneuvered its heaviest artillery into place. It's not the kind of artillery which has nuclear warheads designed to incinerate everything and everyone. Rather the world has adopted a far more subtle kind of warfare, an insidious chemical warfare which immobilizes thoroughly until the enemy can enter and take over completely.

We live today in a world of manipulation and deception. Clever men manipulate large segments of the population to follow a certain preset pattern of thinking and acting. The deception used is not the kind which involves the telling of a downright lie. It is a deception which distorts or exaggerates the facts.

Printers Ink relays the story of five children, all under 10, in a family in Connecticut. Whenever one of them speaks deceptively, another is likely to say, "You're telling a commercial." A radio or TV commercial does not mean an outright lie but it does mean a twisting of the facts by which the advertiser hopes to lure the unsuspecting into buying the product.

It is for this reason that the advertising trade has come under the heaviest indictment of those who seek to find the reason for the deterioration of American morals. For advertising seeks to persuade you to buy a product, to change your mind, to adopt new attitudes. How it achieves its ends is at present under heavy attack.

Long ago advertisers discovered the eight most wanted things in your life.* They are determined to make you satisfy those wants. If you don't satisfy those wants, then the American economy will suffer. It is for this reason that critics, like Vance Packard of *The Hidden Persuaders* and *The Wastemakers* fame, say we live in an era when planned waste and psychological obsolescence is what keeps our economy alive.

Some future anthropologist studying our civilization will meditate long hours on how we used sex to sell everything from tombstones to tractors. A casual study of advertising, whether it's a dignified advertisement by De Beers Consolidated Mines, Ltd. or a frankly exhibitionistic display by Rheingold beer, quickly demonstrates what part sex plays in selling almost every conceivable kind of product.

But intermingled with the appeal of sex is the appeal to the instinct for social approval which apparently most Americans desperately long for. Along with that social approval is the desire for luxury and fun, seemingly the other two basic American instincts which every red-blooded American is entitled to cater to.

It's manifestly unfair to blame all our ills on advertising because responsible advertising agencies are thoroughly aware of the evils and abuses present in their industry. In order to atone for the excesses, the Advertising Council has made many valuable contributions to American life. Its eloquent advertisements for church attendance, for conservation of natural resources, for medical help are a definite asset in American life. But unfortunately the advertising agency is caught up in the same madness which has trapped most Americans. It must play along or be driven out of the game. This would be economic disaster and a terrific loss of talent, for America's advertising agencies contain some of the most gifted writers and artists of our time.

Payola Exposed

The most startling example of deception is the revelation of the existence of payola. At first it was thought this existed only in the shadowy world of the radio disc jockey. But as congressional investigations proceeded and as relentless news reporters piled into the problem ola was found to exist in a vari places.

What is payola? A precise tion is difficult. The sense o word can be grasped thus: wh person, employed by one firm cepts under-the-table additional pensation from another firm t vertise a product, then he is a ing payola. Payola consists in r

Central figure in the TV quiz scandals was Charles Van Doren, shown here making a statement to newsmen after his part in the affair had become known.

ing special favors in addition to ry or wages. These favors may from mink coats to a winter va in Miami. Payola is not quite br It is not quite stealing. Like "t a commercial" it is not outrigh honest but it carries with it the tle aroma of dishonesty in one or the other. He who accepts p places himself under obligation, willingly, of course, to the p handing it out.

When newspaper headlines the fantastic tales of radio jockeys receiving fabulous gif money, cars, fur coats, editorial ers were quite indignant. These jockeys were paid salaries, but also received these expensive pe sites. Record companies and a tisers applied pressures through ola so that the disc jockey breathe a kind word for the pr

*Readers interested in a more detailed approach to this entire matter of advertising and selling may consult Melvin S. Hartwick's *How to Use Psychology for Better Advertising* (Prentice-Hall). The eight basic wants: food and drink, comfort, freedom from fear and danger, attracting the opposite sex, to be superior, welfare of loved ones, social approval, to live longer.

he record. Some of the more rep-
ensible disc jockeys were forced
esign. Presumably others have re-
d to accept any more payola. The
ction of the public to these ex-
ures of semi-fraud was enlighten-
. The average American shrugged
shoulders while the teenagers
amed outraged epithets at con-
ssional investigating committees.
w dare anyone criticize their fa-
ite disc jockey?

When the TV quiz scandals, a
rtling extension of payola, shocked
e nation, it was interesting and in-
uctive to catch the comments of
e man in the street. Gist of the
mments seemed to be that Charles
an Doren, who had sold his integri-
for $100,000 plus to peddle lip-
ck by means of a rigged program,
as merely a victim of circumstances.
e was not to be blamed, but the
twork, the advertiser, and the
anufacturer were most reprehensi-
e. His chief fault lay in getting
ught and having to confess before
congressional committee.

Whether the exposure of cheating,
gging, and lying on TV has made
mericans more aware of some of
e phoniness abroad in American life
doubtful. The TV scandals are past
story. Americans have accepted the
yola exposé as evidence that life is generally corrupt and that we must, willingly or not, all play the game.

Thus payola has come to stand for a kind of subtle corruption, hard to define, hard to categorize in a catalogue of sins. We know there is something shady about it. We also feel that somewhere and somehow it has stolen its way into our lives and frequently we feel helpless as we try to fight it.

Now it's not an easy task for the Christian and the church to fight this subtle corruption. Quite often the clergy, aware of the problem, do not have a free hand to speak out against payola. Samuel Miller, dean of the Harvard Divinity School, says, "The pulpit does not lead the world either in generating power or in initiating ideas." He maintains that the clergy is "overworked and unemployed." The majority of ministers are engaged in non-essentials which have nothing to do with the message of the church. The clergy are unemployed, or misemployed, because, in their pre-occupation with these non-essentials, they are not working at the fundamental task of leading the laity into a disciplined spiritual life. Perhaps, too, the clergy may have, unknowingly, become infected.

Christian Affirmations

There are, however, several affirmations which the Christian may make both on the immediate level of everyday life and on the next level of his community and national life.

Let the Christian realize that all is not sweetness and light in the world despite the blandishments and hoopla of politicians, advertisers, television personalities. Sin assumes many disguises, and perhaps its present disguise is the cleverest of all because it fools most of the people. Life is not to be lived for fun. Life is not the acquiring of 21-inch TV sets and electrically-driven rotisseries.

The Christian must be alert, pessimistically alert, to what is going on about him. He must be constructively critical of the kind of civilization in which he lives. The blind obeisance which Christians so often render to the American way of life frequently makes the Christian a ready victim of the glib salesman of chrome-plated baubles. He must be a nay-sayer. In this way he can affirm.

The church must speak out against the evils in American life, but let that speaking be done intelligently and perceptively. There must be an acute awareness of what ails society. There dare not be a muzzling of the pulpit by the pew.

A Look at Ourselves

At the same time the church ought to make sure that her own organizational life is beyond reproach. Too often for comfort the church has taken on the trappings of large American business methods. Many times the church apes the methods of modern advertising and public relations.

Dazzled by the world's successes, the church looks on enviously and seeks to imitate. The church, too easily for comfort, confuses means and ends, with the result that she is as guilty as the world.

If the church speaks out against payola, then let the church avoid payola in her own life. Subtle forms of bribery are as insidiously present in church life as in the business world. Opponents of the church may perhaps be justified in criticizing round-the-world inspection trips of mission stations and relief projects as a type of ecclesiastical junket on a par with congressional junkets. And who, ask the critics, is to deny that the generous and indiscriminate awarding of honorary degrees by seminaries and church colleges is not a form of ecclesiastical payola?

The world does not love the church, never has loved the church, and will do everything in its power to wipe out the church. The world may pretend to want to help Christendom. It will seek to embrace the church in common causes. But once the world has the church in its coils it will proceed to crush it.

The Christian must affirm his independence from the world by remaining sharply critical of the world's methods. Christians should be less gullible and more contemptuous. Perhaps, as one theologian has proposed, a measure of Christian cynicism is needed to counteract the world's blandishments. Instead of murmuring yes to all the world offers him, the Christian ought to adopt a stubborn, negative attitude. In this negation there lies affirmation of the eternal truth and value of the Gospel.

Mr. Klausler is editor of *The Walther League Messenger.*

The Protestant Church continues to grow in this South American country in spite of persecutions suffered during prolonged church-state struggles

TUG C

ARE the reports about persecution of Protestants in Colombia true?"

"Who does the persecuting? Why?"

"Aren't Protestants getting what they ask for by proselyting in a Catholic country?"

"How do you account for the recent improvement in the situation?"

These are a few of the questions I have faced since my return from Colombia on my third missionary furlough. They are versions of the question: What is the real nature of Colombia's political and religious texture, and why is it so?

But those who ask the questions don't have time to hear the answer. And when they do they find the answer difficult to understand because they are accustomed to thinking in terms of the principle of separation of church and state. Although this principle has long been woven deep into this nation's warp and woof, it does not apply to South America's republic of Colombia.

When one lives in Colombia he soon discovers that there are certain areas of human life that fall under the control of the Roman Catholic Church.

Marriage is one such area. Civil marriage before the courts is complicated by a tangle of red tape including review by the bishop. This provision, giving the bishop opportunity to admonish the parties, does not allow him to prohibit a civil marriage. It does involve for Catholics excommunication and for Catholics and non-Catholics respectively a statement of "apostasy" or non-adherence, publicly posted for two weeks. Marriage by clergymen of non-Roman Catholic faiths is not legally valid and must be preceded by the civil ceremony.

The church also has control over burial, not only of Catholics, but also of Protestants. Public cemeteries, provided by the municipality and administered by the Roman Catholic Church, usually have a separate area for the interment of "Protestants and suicides." However, so fraught with obstacles and embarrassment is access to these resting places that minority groups usually consider possession of their own cemeteries as essential as their churches.

And if you were a member of a Protestant church in Colombia, you would soon notice that non-Catholic church property is taxed while even the most anti-clerical governments have exempted Catholic church property from taxation.

There are other restrictions. Restrictive decrees by the recent dictatorship on access for Protestants to the mass media of communication are still in effect under the present coalition government. Yet we know of Protestant programs being broadcast by sympathetic stations.

Typical of further church control are the 1957 regulations for public schools in the Department (state) of Cundinamarca. They state: "The position of local inspector of education shall be exercised by the local parish priest." Among duties and rights of the inspector are: To preside over the Municipal Board of Education and meetings of the faculties; to approve or disapprove the appointment of teachers and staff, and to "control" their conduct. Article 11 states: "The public schools should be Christian schools, where the Catholic spirit becomes day by day more evident through the religious environment of their daily life . . . through the constant concern of teacher and student in taking active part in the religious ceremonies and finally through the integral formation of the child through the orientation given by the pontiffs in their encyclicals on the education of the youth."

Instruction in the Roman Catholic faith and attendance at mass and other religious functions are obligatory in the public schools.

Pastor Morck is an ALC missionary to Colombia.

Required of private schools wish to obtain their "licencia funcionamiento" is a letter of "r solvency" issued by the local p priest. This requirement, tog with alleged failure to comply standards of the health departr has served as a pretext for cl Protestant schools or withho their licenses. In some instances cluding the Lutheran school in gamoso, a letter of recommend by the mayor has been accepte the Ministry of Education in lie moral clearance by the priest.

According to the 1959 stati over half of the Colombians bet 7 and 14 years of age, are not g to school, and 40% of the adults illiterate. Education in the p schools is free but not compul Only 23% complete grammar sc 4% complete secondary school, only 1% attain higher educa Teachers, though a scarce comm ty, are poorly paid and often ill pared. Too often the religious political affiliation of a teacher is g more importance than academic p aration. During the last decade r Protestants were refused admitt to state or national schools. He a case in point:

PEDAGOGICAL UNIVERSITY OF COLO
Tunja—Office of the Rector

Mr. Gustavo Rodriguez
Bogotá

With reference to your verba quiry let me inform you that application to register for admitt to the Pedagogical University is ative because the Institution is c tated by the philosophy of the C olic Church which is that of the tion.

Sincerely yours,
(signed) Rafael Salamanca Agu
Rector

Barred, because of his faith, graduate study at a public instit in his own country, Lutheran tavo Rodriguez was admitted t graduate school of the Universit

/AR IN COLOMBIA

By Arnfeld C. Morck

nesota where he earned a mas-s degree in education in the spring 1958.

Now secretary and educational di-tor of the Evangelical Lutheran urch—Colombia Synod, Rodriguez ds up the synod's school program scattered urban and rural elemen-y schools and a Bible-normal ool where teachers and catechists trained.

The Presbyterian Church, whose t missionary came to the country re than a century ago invited by Liberal government, sponsors three l-fledged and officially accredited leges in Colombia.

o understand the present situation Colombia one must know some-ng of the past. From 1948 until 57 the nation endured the tragedy an intermittent civil war. To com-cate matters, banditry shattered social and moral structure of a mising experiment in democracy. lombia's violence did not come as reaction to Protestant activity in a man Catholic country, but as a ult of socio-economic internal ife. In all fairness, persecution of otestants must be viewed in rela-n to this major national tragedy ich, according to *The New York nes,* has taken 300,000 lives in the st 13 years.

However, this situation gave occa-n for the destruction of more than f a hundred Protestant churches d chapels, the closing of over 200 otestant schools, and the killing of 6 Protestant martyrs. Since the erthrow in 1957 of Gen. Gustavo jas Pinilla's dictatorship, however, schools have been reopened and otestants are again building church-under the civil constitutional gov-ment restored at that time.

In reporting facts about the reli-us persecutions, the CEDEC vangelical Confederation of Co-lombia) Office of Information has insisted upon documentary evidence and has tried to discriminate between cases where death came to Protestants because of their political affiliations and where they were attacked because they were Protestants. Four Lutherans were killed. Only two of them were reported as having died for their faith.

Nearly all attacks on property and individuals were traced to inflammatory anti-Protestant agitation by religious leaders who were not accustomed to fair competition. The more than 100% increase in Protestant membership during the last decade would seem proof enough that we are not dealing with a spontaneous popular reaction against Protestantism. Reports of renewed political unrest, as the campaign for the presidential campaign next May got underway, make no mention of the element of religion. Protestants make up 1.17% of Colombia's estimated 14 million people, according to the CEDEC census for 1960. Roman Catholics estimate that Colombians are 99% Catholic in name and about 20% in practice.

The recent conflicts have been another confused phase of Colombia's century-old church-state tug-of-war, which has included the exile of bishops and priests, banishment of the Jesuit order, two major civil wars, and the assassination of political leaders. It was the last assassination, of presidential candidate Jorge E. Gaitan in 1948, which triggered the Bogota riots and plunged the nation into chaos.

Although inspired by the French and American revolutions, Colombia's independence did not bring with it a pre-tailored democratic system with civic and religious liberties. Nor did builders of the new republic, such as Bolivar and Santander, envision a clear separation of church and state.

mbers of the Lutheran church at Parpa her at the ruins of their chapel. The est Protestant chapel in the province of aca, it was destroyed in 1950 by fanatics.

Missionary Morck is shown talking with an evangelist (right) and members of the congregation near the new church building.

The congregation at Parpa built a new church after their old one was destroyed. It was dedicated in 1959, though not completed.

On the contrary, the royal patronage, by which right the king of Spain appointed the bishops and the church in return received compensating privileges, was perpetuated in the republic. Quite naturally the clergy defended as God-given rights such privileges as large tax-free landholdings, impunity before civil courts, control of public education, and consequent power to sway the votes of the faithful.

Ironically, Nueva Granada (now Colombia) was the first Spanish-American republic to be recognized politically by the Vatican (in 1835) and also the first to disestablish the church and set up a secular state—18 years later, in 1853.

At the heyday of liberalism in Colombia, church and state were separated; the ecclesiastical courts and civil compulsion in the payment of tithes were abolished; church property, with the exception of the actual church buildings and residences of the clergy, had been appropriated by the government; the religious orders were abolished; cemeteries were secularized; marriage was made an obligatory civil ceremony; and the "inspection of cults" gave the government control in purely spiritual matters. Such was the unhappy state of the Roman Catholic Church in Colombia in 1880.

Rafael Nunez, a Liberal turned Conservative, became the savior and champion of the Roman Church, and with his regime the pendulum began to swing back toward ecclesiastical control of government. The constitution of 1886, still providing fr of worship for non-Catholic strongly pro-clerical. It allow the drafting of a concordat an conventions with the Vatican.

Such an extra-constitutional ment ratified in 1953 gives t man Catholic Church exclusive of evangelization and complet trol of education in the sc "mission territories," amounti over ¾ of the country's area government obligates itself to p church annually a subsidy of 5 pesos (about $81,000) for its r work, in addition to free land Appointment of civil gove heads in the territories requi proval by the church. Complai by the bishop against an offi the civil government in the territories" is sufficient cause removal.

The church-state tug-of-war, clearly defined as a century ag not always recognized as such tinues today without the pro a simple or foreseeable sc President Alberto Lleras' pol peaceful coexistence of Conser and Liberals has eased tensio is striving for political dem land reform, and advances in p education.

Sharing the unrest especiall dent in Latin America's stude middle classes, Colombia is r fitful progress toward a better *na*. Significant strides are being in the development of her ind Her major problems are a long due land reform and the centr political dilemma in whose journalist - statesman Alberto rides precariously.

Her greatest intrinsic need, opinion of this Lutheran obser the reviving and strengthening spiritual and moral fiber throu knowledge and acceptance Divine Savior whom we preach too optimistic to hope that a vi and less crassly political Roman olic approach could also con toward this end? Protestantism beginning to count in its ranks outstanding civic leaders, has than doubled its numbers an haps tripled its influence in t perilous decade. There is ho the future.

Members of the congregation shown gathered for worship in the missio ing one Thursday afternoon after

The Augsburg Sampler

Selections for the reader from some of the new titles of Augsburg Publishing House

Christianity is not a mere view of fe, but a conviction. A view of life something *we* possess; a conviction something that possesses *us*. A view-oint is something we have selected mong seventeen other things. A con-iction is forced upon us; we do not now how. Because of its own inner alue it persuades us. "Thou art tronger than I and thou hast pre-ailed," says Jeremiah. Each one who ttains to a personal faith says the ame. Why be a Christian? You may ust as well ask: Why do you breathe? Ve answer that we are compelled to lo so, if we want to live.

from Kai Jensen's
The Answer of Faith ($2.50)
Code 10-218

Love is an absolute prerequisite for ervice in God's kingdom in accord-nce with his will. Without it our work s vain even though it may consist in he most self-sacrificial deeds. The Vord of God declares that without ove our words and our services are rofitless.

Love will open locked doors and ierce every hindrance. It seeks con-act until it finds it. For "love bears ll things, believes all things, hopes ll things, endures all things." It looks hrough all screens, all kinds of *camouflage*, all the way into the core of things. And in every human being it sees a message—a gift—from God.

from Peder Olsen's
Pastoral Care and Psychotherapy ($3.50)
Code 10-2520

What then is the meaning of the baptism of an individual person? Here once more we must start from the baptism of Jesus. For Jesus' baptism meant that he was consecrated as Messiah. For us baptism means that we are consecrated as members of the messianic people. The baptism of Jesus meant that the righteous One took upon himself the sin of the many and became one with them. Our baptism means that we, the many, are incorporated into him and become one with him and in him.

When his Church at his command baptizes men, it is in reality Christ himself who baptizes. Baptism is not merely a human act, either of the one who administers or the one who receives it, but it is divine, an act of him who "baptizes with holy spirit." "By one Spirit we are all baptized into one body."

from **One Lord One Baptism ($1.25)**
(published by commission on faith and order, World Council of Churches; Augsburg Publishing House, American distributor)

. . . For lo, the winter is past . . . the flowers appear on the earth, the time of singing has come.
Song of Solomon 2:11-12

We thank thee, our dear Father in heaven, that each day brings us new mercies and blessings from thy hand. Great are the evidences of thy love for us. The beauty with which thou hast filled the earth shows thy concern for our happiness. The changing seasons bear witness to thy steadfastness, for thou hast said, "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

Now that spring has come, we see again the wonder of thy creation. . . . We thank thee also for the good seed of thy Word, which thou has so freely given us, for those who planted it in our hearts, in the springtime of our lives. Bless the parents, teachers, pastors, and others who are bringing it to us in classroom and pew. Let thy Holy Spirit give life and growth in good and honest hearts, that there may be a rich harvest for thee. In Jesus' name. Amen.

from prayer for seedtime in
J. C. K. Preus'
God's Promises and Our Prayers ($3.00)
Code 10-1368

The story behind LUTHERAN BROTHERHOOD Life Insurance

What are its aims? What has it accomplished? What has its growth been?

Lutheran Brotherhood was organized as a life insurance society to benefit Lutherans. When Lutheran church leaders incorporated the Society in 1917, they wrote into their charter this passage: "... to furnish protection to its members, their dependents and beneficiaries, through the payment of benefits in case of death or disability."

Since 1917, Lutheran Brotherhood has had an astounding growth. Today the Society has more than 1⅓ billion dollars of insurance in force. In 1960 sales were 236 million dollars. In size, Lutheran Brotherhood is among the upper 10% of all life insurance companies in the country. It operates in 40 states and five Canadian provinces, offering all types of life insurance and retirement plans to all Lutherans, regardless of synod.

Church loans play an important part in the story behind Lutheran Brotherhood. The Society set a precedent among insurance organizations about 1930 by granting loans to Lutheran churches. At present, the Society has more than 830 church loans totaling more than $29 million to congregations of 10 synods in 30 states and 5 Canadian provinces.

This year Lutheran Brotherhood has budgeted more than $656,000 for fraternal and benevolence activit The contributions support such things as: Student schol ships, faculty fellowships, Boy Scouts, local branch fine arts program, Lutheran Center, Sunday School tea ing aids, films, The BOND, Martin Luther Libra institutes, lecture series by leading scholars and oth timely projects.

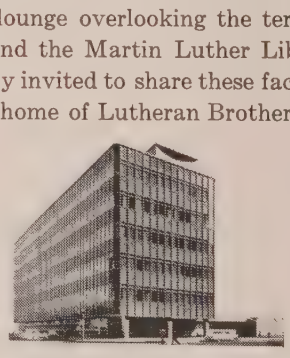
Lutheran Brotherhood's 44 years have been enrich by many outstanding people and events. Promine Lutherans—ministers, educators, state officers, busine men—have served on its Board.

In 1956, Lutheran Brotherhood erected its new 2 million dollar building—a modern steel and glass str ture—a beautiful and important addition to Upper M west architecture.

Numerous Lutheran groups—local, district, regio and national—are using the Lutheran Center for meetir and other gatherings. These facilities include a 266-s auditorium, a beautiful lounge overlooking the terra garden, a dining room and the Martin Luther Libra All Lutherans are cordially invited to share these facilit provided for them in the home of Lutheran Brotherho

LUTHERAN BROTHERHOOD

A legal reserve LIFE INSURANCE society • 701 Second Avenue So. • Minneapolis 2, Minn.



Discover the advantages of buying life insurance from your own life insurance society. Mail the coupon now for information.

LUTHERAN BROTHERHOOD Dept. O-9
701 Second Avenue South • Minneapolis 2, Minnesota

Please furnish me details about Lutheran Brotherhood Life Insurance programs.

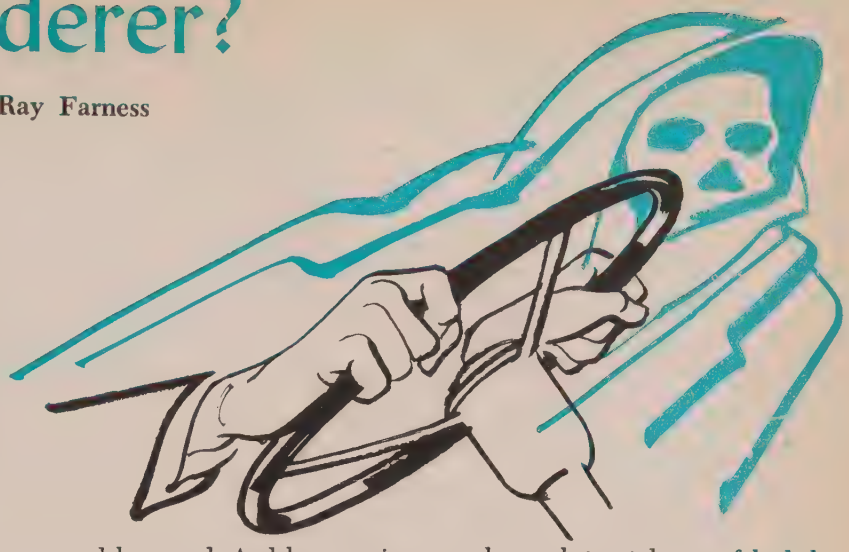
Name_____

Address _____

City_____ Zone____ State_____

ME? A Murderer?

By Ray Farness



MANY normally decent citizens are not only committing, but ting away with, murder. For in- nce, there is murder that is caused criminal negligence when industry ls to provide for the safety of its rkers. There is murder caused "pressure" when business makes essive demands that shortens a n's life.

And then there is your automobile. first glance this may not seem like very religious subject, worthy of an icle in a church paper. And yet, re are spiritual implications.

Anyone who drives a car has un- r his control a lethal instrument, d as such he becomes a potential rderer. So the nation's drivers need hear again and again the com- andment of God, "Thou shalt not ll."

We can't blame the car manu- cturers for the up to 500 who will e in auto accidents this holiday eekend. It's not a mechanical mat- r. We can't blame the law makers. 's not a legal matter. No, the basic ult for all the mayhem on the high- ays is not in the cars or the laws, t in us. In the final analysis it is a oral matter.

The trouble lies right within our earts. Laws aren't going to change s. Radar will slow us down only for time. Diminishing the horsepower the car won't increase the horse nse of the driver. The problem on't be solved until something is one—not by a padded dash or a nitized frame, fool-proof brakes or uncture-proof tires, but with the roverbial "nut" behind the wheel.

It all comes down to this! Do you rive as a Christian, concerned about our fellowmen and the life they ave a right to live, or do you drive a militant, competing murderer? r if you don't drive, do you walk a Christian? For certainly, the role the pedestrian enters into the pic- re, too.

What is it in us that causes these roblems and that needs such atten- on? It is the old matter of human n as it expresses itself in selfishness, reed, pride, and desire for power.

About one-third of the accidents are caused by speed. And here again, we can't blame the car builders. We buy the cars. We demand the speed. And with the increased speed let us admit that the manufacturers have provided increased safety features.

No, it's not the car and the speed it possesses as much as it is the driver and how he uses the speed. Speed is an amoral force. We are thankful for it when an ambulance is racing to save a life or a squad car is on its way to apprehend a criminal. We decry it when it is used for reckless pleasure and becomes a menace to others.

As long as we have the sinful pride in our hearts that won't allow that jackrabbit next to us to beat us out of a stop-and-go light, as long as we will speed up so that the fellow behind us cannot pass, as long as we insist on selfishly having our own way and take foolish risks, we shall be guilty not only of breaking man's law of the road but God's law of love as well.

In about one-fourth of the auto accidents someone is drunk—either motorist or pedestrian. The more than 50 million drinkers in our country contribute considerably more than their share of destruction.

It's time for all decent citizens to face facts concerning the cause for all this carnage about us. It's time to admit that much of the blame for it is found in us—either in the accidents themselves or in our failure to be up in arms about the reasons for them. People have been getting away with murder for too long. We are much, much too tolerant of bad driving.

Where is the answer? Somehow it's going to take more than just slogans and contests. We need increasingly better highways, but there's more to it than that. Safety education will help, but this isn't the final answer. Better laws—at least more realistic ones—and better enforcement will be of assistance.

But still more is needed. Since the problem is basically a moral one, the answer must be in the realm of the spirit. An inner change is needed to alter the outward actions of men. Change the heart and you change the life. Instill in the soul of the motorist a love for God and a love for his fellowmen and it is bound to change the way he steps on the gas and maneuvers through traffic.

Sometime ago I read the following that has haunted me everytime I get into my car. Perhaps it will haunt you, too.

'Somewhere there is a man who is about to die. You alone can save his life. He does not know his time is soon up. His life is in your hands. He'll live if you decide he shall. He will die if you decide not to save him.

"He drives an automobile, too. If you are a Christian, you believe in saving life. If you are going to save his life, you must overrule your selfishness and give way to Christian concern.

"There is a man about to die everytime you back your car out of the garage. Only your attention, your compassion, your humility, your Christ-like love will save him."

Thou shalt not kill!

Pastor Farness serves a parish in Palo Alto, Calif.

EDITORIALS

Freedom Is Not Free

It's not true that the best things in life are free. They may not cost money, and they may be equally available to the rich and the poor. Indeed, at times they may be more easily acquired by the poor than by the rich. But free? Never!

The public library, for instance, is not free. Forgetting for a moment that somebody does have to pay for it, even the person who has not had to pay any taxes does not have free possession of it. He may have free access to the wealth stored on the shelves, but not free possession. It requires effort on his part to make his own the knowledge offered him in those books. And once he has made it his own, he can't give it to someone else unless that person is likewise willing to spend the same effort in assimilating it.

Public education is not free even though it is made available to all regardless of how much taxes they are able or unable to pay. To obtain it requires discipline and hard work. And once it has been obtained, it cannot be given to someone else free unless that person is willing to undergo the same discipline.

This impossibility of passing on free something that is precious, even though no monetary charge is made for it, is even more true of freedom. When we speak of freedom as a heritage, we are in danger of thinking that since it was won for us in 1776 and granted to us in the Bill of Rights it is now ours. But there is a sense in which it cannot be passed on from one generation to the next. It must be achieved anew by each generation.

The very nature of freedom is such that it can neither be given nor received. The most that those who want to give it can do is to use it so effectively and give such passionate evidence of its worth that future generations will want it for themselves. And the least that those who receive it must do is to make it their own through disciplined use.

For instance, the very essence of democracy is the right to free elections and the personal secret ballot. But of what use is the availability of this right if we are not willing to go through the discipline of providing capable candidates or clearly thinking through political issues so that they are worthy of the ballot?

Elections are free not just because the right to personal secret ballot is guaranteed in the amendments to the Constitution. They are not free though no poll tax is charged, or if such a small is charged that it is within the financial reac all. They are not free even though no armed g stands at the polls to influence our vote. They free only when voters have taken an active pa the political life of the community, first by se that capable candidates have gotten on the ba and, secondly, by conscientiously studying the is involved in the election, seeing to it that the p is informed, and then voting, while at the same granting to others the right to hold a different p of view. Unless our citizens are willing to en in the painstaking efforts of political proce communities and our whole nation can be ensl by demagogues, and they can use the very sy of free elections to destroy our freedom.

This freedom, this American heritage, wor such a great sacrifice, is made available to all— and poor alike. But it's not free! Though it ca freely offered to us, it can't be given to us. We make it ours only if with a passion and a dedica equal to that of our founding fathers we are wi to exercise the discipline needed to maintai —V

The Tale of Two Cities

Brandbyoster is a new city in Denmark. Fif years ago or less there was not a soul living th Now about 8,000 people make their home in new town, which is modern to the nth degree has all the material comforts imaginable. In Germany, behind the Iron Curtain, there is anc new city, Stalinstadt, which came into existenc about the same time as did Brandbyoster. Al 25,000 people live in Stalinstadt, which is the socialist city in Germany. It sprang up arou steel mill which was built there. Most of the me the city work in the steel mill, and 80% of the wo are also employed there. The average age of people is 27 years. This city, too, is modern in e respect—and its modernity is of the distincti socialist variety.

Erik Kaj Lindquist, a Danish church journa writes about these two modern cities—the one in free West and the other in the Communist E in *Var Kirke,* a Norwegian church weekly. what he writes saddens one. For he makes it comfortably clear that these two cities—so unlik many respects—are tragically alike in one resp to all intents and purposes both are churchless

Brandbyoster has no church—and the churc not really missed. To be sure, there is a centu old church in a little village about a mile av But, says Lindquist, that ancient church makes difference in the life of the man in Brandbyo If he should happen to drive by it, he will loo

vith respect, as he looks at an old, revered mu-
m piece. He may attend the old church once a
r on Christmas Eve. But he is not disturbed by
fact that there is no church at Brandbyoster
l he would not miss the old church in the village
uld it disappear.

Then Lindquist describes conditions in Stalin-
dt. Believe it or not, there is a church there. The
mmunists did not build it, but a mission-minded
ngelical church did. Nor were these Christians
hnnies-come-lately" with their church. When the
t people moved into Stalinstadt, the church was
re. It was indeed simply a trailer with an altar
l with 28 seats. The trailer later gave way to a
t that seated 160 persons. And in 1954 the tent
s replaced with a frame church that seats almost
).

Because of the pressure of Communist ideology,
igious instruction in this church has decreased to
minimum, and confirmation instruction has dis-
peared altogether. But church attendance has be-
me an act of confession. Between 70 and 100
vout, courageous Christians out of the total popu-
ion of 25,000 worship in the church every Sunday.

This is the tale of these two cities. And this tale
uses Lindquist to comment on the church situa-
n both in Eastern Germany and in the state
urch in Denmark and other western nations. Un-
about 10 years ago the state church flourished—
twardly at least—in both the East and the West.
t the last 10 years have witnessed something that
indeed, sad and disturbing.

So far as the situation in East Germany is con-
rned, the destruction of the state church is most
early seen when it comes to the churchly rites of
ptism, confirmation, marriage, and funerals. The
ommunists have not bothered much about Lu-
er's Small Catechism, which very few read any
ore. Nor have they bothered about the Sunday
rvices, which only a few people attend. Instead,
ey have learned from the church to attract people
rough the solemn rites that are associated with
e crossroads of life. They have taken the solemn
urch rites as patterns, clothed them in an athe-
tic dress, and gradually accustomed the people to
gard the state rather than the church as responsi-
e for solemn festivals. Socialistic dedicatory rites
ve replaced Baptism and confirmation and also
arriage and funerals. These rites are conducted in
very solemn manner by the communistic state.

The important thing to note here is that the state
hurch had existed for centuries. But all too many
eople were "Christians" not because of personal
ith but because of tradition. The fact that the
hurch arranged all the rites and ceremonies at the
crossroads of life left the popular impression that the church was playing quite an important part in the life of the people. Didn't they bring their children to church for Baptism and confirmation? Wasn't this therefore quite serious business?

Christianity was, indeed, the accepted official philosophy of life, which had existed for centuries without any competition. Now another view—a radically different view of life—has become official. And the sad thing is that, speaking by and large, the people accept it when it comes to the so-called rites. The church thought it had deep roots in the heart of the people. It discovered too late that what it considered bonds of faith were all too often only bonds of tradition.

But this is the tale of two cities. How about Brandbyoster and the West of which it is representative? Lindquist raises this pertinent question: Dare we think that West European secularism, tradition, and indifference are less dangerous in choking the life of the church than the ideological pressure of atheistic Communism? Lindquist has reference not only to the Scandinavian countries but also to Holland, West Germany, Switzerland, Italy, and France. He says that in the Scandinavian countries they have been deceived "by the magic number of 96% of the people belonging to the church." Really, he writes, people have very little interest in the church. They want religious instruction made as easy as possible. And the idea is gaining ground that general instruction in religion is preferable to confessional instruction, that is, to instruction based upon such a text as Luther's Catechism. People go to the pastor for the Baptism of their children, Lindquist says, "but neither they nor the pastor expect the children to be brought up in the Christian faith."

The editors of THE LUTHERAN STANDARD feel that these observations by a church journalist in Denmark who writes from a background of firsthand knowledge, are important and should be passed on to our readers. Not every observer of the scene in East Germany paints as gloomy a picture of the state of the church and of Christianity there as does Lindquist. But no one denies that the old bitter foe has worked deadly woe on both sides of the Iron Curtain. Lindquist concludes his articles on this subject by observing that the enemy who has gone over the plains has used different weapons in the countries of Western Europe than he used in East Germany, weapons which may not seem as cruel as the ones used in the East. But, remarks Lindquist, "the distance between Brandbyoster and Stalinstadt is not as great as we believe."

Is it entirely irrelevant to ask whether the distance between Ourtown, USA, and Stalinstadt is as great as we believe?

MR. EDITOR...

HOW TO FIGHT REDS

I should like to express some disagreement with "Operation Abolition" (May 23 *L.S.*). The article implies that Pastor Moellering is opposed to anti-Communist study clubs in the church. We have not only the right but the duty to investigate the true extent of Communist subversion. Rather than discourage such groups, the church should encourage them. The very least they might accomplish would be to guide Christians away from arguments of the ultra-reactionary wing.

The only way to win an ideological war (such as we are in) is to bring to the world a superior ideology. We in the Christian Church have this ultimate weapon—the Gospel of Jesus Christ. What organization could be more directly concerned or better qualified to take up the ideological war with Communism than the Christian Church?

Pastor Moellering speaks of "commendable goals" of Communism. Even if Communists meant what they say, the goals would be impossible to realize without complete and continuous enforcement of the social order. Shortcomings of our western society are due less to the system itself than to the shortcomings of the human race.

RICHARD G. JOHNSON
Scottsdale, Ariz.

Many of us derive considerable psychological satisfaction from actively combating Communists. The handling of these unsavory elements should be left to the FBI and other competent professionals. Inexpert attacks seem frequently to be conducted by people who can't or won't distinguish between a Communist and a Jeffersonian liberal. These backyard squabbles distract us from the far more important tasks of improving and strengthening America to withstand the attacks of Communism.

ROY C. WARD
Palos Verdes Estates, Calif.

The author advocates the study of Marx, *et al.* More important is to study present day Communism: Cuba, etc. What actual importance can be attached to the "declared objectives of Communism"? We already know that the *real* purpose is worldwide subjugation and slavery.

E. OSTERGAARD, M.D.
Chinle, Ariz.

Having seen *Operation Abolition,* it surprises me that Christian people come to the defense of this film. Good ends do not justify bad means. Truth does not need to be defended by lies. We gain nothing by fighting the devil with the devil's weapons.

LOWELL O. ERDAHL, pastor
Farmington, Minn.

I wonder how a Lutheran paper could publish the article by Mr. Moellering. I think everyone should see the film. It shows how Communists work to lead an unsuspecting few so far down the wrong path there is no way back.

NORMA JEAN BEHNKEN
Brookville, Ohio

The article stands as one of the best evaluations yet made of the highly explosive issue that has risen because of the movie *Operation Abolition,* and indeed of the whole issue of Communism in a free country.

WALKER D. WYMAN, Chairman
Dept. of the Social Sciences
Wisconsin State College
River Falls, Wis.

Several statements caught my attention. " . . . the Marxist critique . . . can be beneficial in purifying the church." The Marxist critique of religion is that it is the opiate of the masses. " . . . not all declared objectives of Communism are undesirable." The primary objective of Communism is achievement of a materialistic paradise through violent overthrow of existing government, destruction of religion. . . .

Future stories will no doubt solicit our impartial consideration of the good side of fatal automobile accidents, lung cancer, and the Black Plague.

THEODORE C. SLACK
Miami, Fla.

As I read your correspondence page I think Lutherans must family of "grumps" who do not any God-given joy left! You are complimented that you dare another article on *Operation tion* after all the criticism.

MRS. MAX LI
Frederic, Wis.

Please tell me what authorit National Council of Churches speak for all Lutherans in restr people from attending *Operation lition.* I think it is time we app our membership in the council.

LOUIS LARS
Denmark, W

• *The ALC does not belong NCC. Its statements should be ated in the light of other ava information.*

PRAYERS UNHINDERE

Thank you for the article, "T That Hinder Prayer" (May 9 I saw what was hindering my p and now they have been ansv

MRS. R. A. FORS
LaSalle, Minn.

. . . So many of my people mentioned the blessing of this to their own spiritual life.

PASTOR MARLYN D. HANS
Hoyt Lakes, Minn.

HEALING NOT BY-PASSE

I have never been so proud *L.S.* as after the issue with an on spiritual healing (May 23). is one subject I thought the Lut Church had by-passed. Jesus ca today . . . I know because a yea the doctors said I had only an and a half to live. I hope tha ministers will look into this n further.

F. BLEWETT
Detroit, Mic

. . . Our daughter is a living ness of (spiritual healing). After cial prayers to God to take c she was completely healed.

MRS. ED LANGNE
Jansen, Sask.

I hope this is just first of such articles.

MRS. HAROLD BE
Casper, Wyo.

MORE ON THE NEW BIB

Thanks to alert layman Isaak (May 9 *L.S.*) who reminded us perverted translation of Phil. 2

New English Bible. Mr. Lako's ernment also needs to be applied ohn 1:1, and 1 John 1:1. This so- d new translation (opens the -) for attacks on the deity of st. If anyone plans a "burning y" for the NEB please invite me.

R. L. LARSON
Perley, Minn.

Matt. 16:18 (NEB): "You are r, the Rock; and on this rock I build my church." How can the heran Church accept this?

Mrs. EVELYN M. SCHROEDER
Bakersfield, Calif.

END WITH A FUTURE

hank you for printing the news about the proposed closing of Dept. for the Christian Approach he Jewish People (May 23 *L.S.*). word "terminate" is correct, but this cause misunderstanding let remember the reason. Because the ncil has confidence that the rches will themselves make a istian approach to the Jews the artment can come to an end. This truly be called an end with a re.

L. W. HALVORSON
Chicago, Ill.

SHOULD PASTOR TAKE A LOOK?

While in the process of calling a tor our congregation has been ed to a new practice—favorable to e, objectionable to others—of hav- a called minister come and look r the situation. Some of the objec- ns are: the expense; the feeling that detracts from the spiritual nature of call; the feeling that the congrega- n should listen to a man's preaching ore he is called. We would like to ar from others on this.

RONALD REIN
Lewiston, Idaho

WRONG ROAD TO MIAMI

I would like nothing better than to every young American Lutheran ttend the Miami convention). But it God's will that they raise funds selling candy and buttons, and lding bake and rummage sales? For ars we have been admonished to away with just this sort of activity d I am satisfied that much has en accomplished. Now are we to courage our youth to do just the posite?

NAME WITHHELD
North Dakota

MORE SOLVED PROBLEMS

I enjoyed reading "My Husband Was an Alcoholic" (June 6 *L.S.*) and wish you would print more stories of people solving their problems.

DOROTHY PHAIRIS
E. Meadow, N.Y.

HARDLY EDIFYING

I have not been satisfied with the quality of the *L.S.* since you began publishing. I can contain myself no longer. "Pooped" (May 23, p. 16) is hardly a word to edify. Why don't we get some of the old-fashioned, Bible-based devotional material our old folks are missing? We are not interested in politics and fantasies.

P. L. KVITNE
Grimes, Iowa

• *See editorial in Feb. 28 L.S.*

I enjoyed reading Walter Tillmann's article on Luther's Adventures, especially where he attended church—the histrionics of choir director, etc. As we watched one, it took the beauty out of the singing.

Mrs. FRED MENSING
Mapleton, Minn.

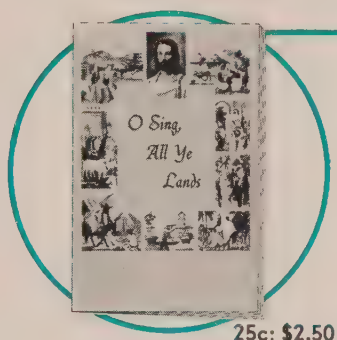
IT'S THE MESSAGE THAT COUNTS

I am referring to "How Dare You?" (March 14 *L.S.*, p. 22). Jesus said, Go to my brethren and say . . .and Mary Magdalene went and told the disciples (John 20:17, 18). Will the Lutheran Church reject the message because our risen Lord gave it to a woman?

Mrs. AMELIA BELGRAVE
Bronx, N.Y.

MISSING: ASCENSION DAY

Even the STANDARD made no mention of the Festival of Ascension. Had it not been for the ascension the revelation of Pentecost would have been difficult.

RUTH A. KRUEGER
St. Paul, Minn.

O Sing All Ye Lands

Church groups of all ages, at all occasions, can use this book of 43 hymns, most of them well-known church hymns. Music is included with 31 of the hymns. There are hymns of prayer, praise, consecration and service, and selections for seasons of the church year. 32 pages, paper cover.

25c; $2.50 doz.
Code 11-9304

For Summer Singing

Campfire Songs

This booklet contains words of 50 hymns, choruses, rounds, spirituals and songs young people like to sing. It has many old favorites plus several lesser known songs to add welcome freshness to the selection. Music is included for the less well-known songs. Excellent for Bible camps, picnics, or any informal gathering.

10c; $1.00 doz.; $7.50 hundred
Code 11-9100

Augsburg
PUBLISHING HOUSE
426 S. 5th St., Minneapolis 15, Minn.
57 Main St., Columbus 15, Ohio
316 S. 18th St., Omaha 2, Nebr.
1925 Third Ave., Seattle 1, Wash.
26 4th St., N.E., Calgary, Alta., Can.

Please send me:

O SING ALL YE LANDS
_____ single copies @ 25c
_____ dozen @ $2.50

CAMPFIRE SONGS
_____ single copies @ 10c
_____ doz. @ $1.00
_____ hundred @ $7.50

☐ I enclose $_____
☐ Charge my account

Name _____
Address _____
Postage:
On cash orders add 10c for each dollar

(Continued from page 10)

Research and Social Action, addressed the convention on social action affairs. He pointed out that because of the large Lutheran constituency in the state—it is the largest denomination in South Dakota—Lutherans have a particular obligation to take their civic responsibilities seriously.

The district adopted a resolution urging its Social Action Committee to make an intensive study in the areas of the church's social concern.

Particular attention was called to the need of defining the Communist menace and clarifying the dangers which may be threatening American democracy from the extremes of both political left and right.

The committee was urged to study America's "present racial agony as it relates to the Negro and Indian people in our state . . . the program and philosophy of state government in relation to the pressing welfare problem of our people . . . the problem which the consumption of liquor causes particularly among the youth of our state . . . and the effect of mass media on the moral life of the people of our state."

The guest speaker at a mass session was Dr. E. S. Hjortland of Oak Park, Ill. At this service Orville Berkland was installed as the full-time lay assistant to the district president.

Ohio Stresses Gospel to All

A recommendation in the field of inter-racial relations that was struck from a committee's report was one of the highlights of the first convention of the Ohio District of the ALC, held at Capital University, Columbus, Ohio, June 6-8.

In its report, the district's Committee on Research and Social Action recommended that church councils discuss congregational policies regarding the transfer of brethren from other cultural groups, such as Negroes, in advance of receiving or requesting such transfers from other Lutheran congregations. The intent of the committee was not to call such transfers into question but to advocate an education program on this matter to avoid possible embarrassment. But because some of the delegates thought that the recommendation might be construed as implying that it is an open question whether members of other cultural groups are eligible to membership in a Lutheran congregation, the recommendation was struck from the report.

Dr. Ervin E. Krebs, of Columbus, formerly head of the Department of Intercultural Outreach of the Division of American Missions of the National Lutheran Council, said that we take it for granted that the constitutions of all the congregations in the ALC impose no qualification membership other than that of in Jesus Christ and acceptance Gospel as taught and confesse the Lutheran Church, and tha implication that a congregation poses any other test is unfortu But he joined with the Rev. The Stellhorn, of Sandusky, Ohio, in ing, "We dare not strike this graph from the report and about the matter with which it d

Gospel Challenge Constant

This subject of the inclusiv of the Gospel and the obligati welcome every creature into membership of Christian cong tions was stressed by Dr. Fredi Schiotz, president of the ALC, devotional address at the Tu night service. Likewise Dr. Ke Priebe, district president, en sized in his printed message th that "the mission of the churc mains the same from merger to ger, and from age to age. The lenge to bring the saving Gosp *all men* remains constant. . . .

Four of the 256 congregations belong to the Ohio District a cated in Negro communities: t them in Alabama and two in Delegates from these churches among the 440 delegates presen

Special lecturer at the conve was Dr. Elmer S. Hjortland, of Park, Ill., who spoke on "The Looks at the Pulpit" and "The pit Looks at the Pew." Dr. H F. Schuh, honorary president o ALC, brought the message at a ice of consecration for the leade group of the convention on the ing of the day the convention b

Speakers included: Dr. Arthur gers, representing the Divisio Charities; the Rev. Paul Varner partment of Stewardship; Pres Schiotz, who reported on the of the Church; and Dr. Edward Schramm, editor of THE LUTH STANDARD, who was banquet spe

At the service on Tuesday the Rev. E. J. Katterhenrich wa stalled as executive assistant t district president.

The convention took note o fact that Zion Church, Sand Ohio, has not only given $18 for a church building for Resu tion Church of Sandusky but ha missed 550 baptized member form the nucleus of the new co gation.

Dr. William H. Lehmann, left, Capital University's oldest living graduate, received a diamond stick pin when he returned for his 75th graduation anniversary. Pinning it on the 1886 graduate is Daniel Springer, director of the university's alumni relations. The Ohio District paid tribute to Dr. Lehmann at its convention, held on the Capital U. campus.

rth Pacific to Study PLU

Approval for a "far-reaching self-dy" of Pacific Lutheran Univer- was one of the highlights of the vention of the North Pacific Dis- t of the ALC, held at the univer-, June 5-8.

The district, which recessed one ernoon in order to conduct busi- s as the Pacific Lutheran Univer- Association, approved resolutions gratitude commending its board of ents, president, faculty, and other ministrative and staff members, l called upon all congregations to port the school.

However, in another resolution the trict took note of the fact that the iversity's board of regents, "recog- ing problems in the university, has tituted a far-reaching self-study of e university program."

The main aims of this study were scribed as "healthy spiritual and ademic growth of the university dent; improvement in staff organi- ion, administration, and public ations; adoption of new and im- oved methods in business and finan- l operations."

Self-Study Encouraged

The district encouraged the uni- rsity's board of regents, administra- n, and faculty "to carry through is self-study program in such a way to define our goals as a Christian iversity, and to effect constructive anges in the administrative struc- re and academic program of the iversity."

Dr. S. C. Eastvold, president of e university, reported to the dis- ict that money which the university d invested in the Ocean Shores oject, and which had been called to question in some circles, had en repaid by Ocean Shores and at the university was no longer in- olved in the project.

Nearly 400 delegates—237 pastors d 158 lay delegates—were regis- red for the convention. Dr. H. L. oss, president of the district, who ad been hospitalized a week before e convention, had recovered suffi- iently to preside at most of the con- ention sessions.

The Rev. Norman Orth of Seattle as elected vice-president to succeed he Rev. Herbert Nottbohm, who oved from the district to become dministrative assistant to the presi- ent of the Southeast Minnesota Dis- ict.

All 10 ALC congregations in Alaska were represented by their lay delegates and nine pastors at the annual convention of the North Pacific District. Pictured in front row, third from right is President H. L. Foss.

During the last afternoon of the convention considerable time was spent in a discussion of hospitalization insurance for pastors supplementary to the major medical benefits supplied by the ALC pension plan. The ALC plan pays 80% of all medical bills in excess of $300 per family. The district voted to explore the possibility of coverage for the first $300 in a group hospitalization plan.

The district petitioned the Commission on Research and Social Action and the Church Council of the ALC "to institute immediate study on the threat of Communism."

The guest lecturer for the convention was Prof. W. A. Poovey of Wartburg Seminary, who spoke on "The Church and Government: Friends or Enemies," "Christianity and the World Today: Friends or Enemies," and "The Pastor and His People: Friends or Enemies."

(A condensation of the first of these is reprinted on page 3 of this issue.)

Among the Churches

CANADA

● Gloria Dei Church, Charleswood (Winnipeg), Man. (Pastor R. G. Lemke), dedicated its first unit and a parsonage on May 7. Gloria Dei Church is the first package mission activated in 1961 in the Canada District and is the ALC Church of the Month for July.

● Nazareth Church, Standard, Alta. (Pastor B. J. Damkar), dedicated an extension to the church and celebrated the 50th anniversary of the congregation on May 14.

● Messiah Church, Edmonton, Alta. (Pastor Harvey Neufeld), dedicated its first unit and parsonage on Pentecost, May 21. This congregation was organized Feb. 12, and has its first ministerial candidate ready to enter Luther Seminary next fall.

● St. Ansgar Church, East Kildonan, Man. (Pastor A. Husted-Christensen), will relocate and be known as Sherwood Park Church. A building program is in progress.

UPPER MIDWEST

● First Church, Glasgow, Mont., dedicated an education building June 4. Pastor Nels C. Carlson has resigned as pastor of First Church and will go to Trinity Church, Lewiston, Ida.

● Trinity Church, Ayr, N.D. (Pastor Irving E. Stangland), dedicated a church on May 7. The new church, which will seat 170, was erected with the help of much volunteer labor.

● Greenfield Church, Harmony, Minn. (Pastor Martin M. Ford), has begun construction of a parish education unit that will include 17 classrooms and other facilities.

● First Church, Sioux Falls, S.D. (Pastor R. G. Borgwardt), presented grant-in-aid certificates to 64 high school seniors, to be used toward tuition costs for eligible students. During the past year First Church paid a total of $4,700 to help 29 students.

● Hope Church, Fallon, Mont. (Pastor Alfred Schedler), dedicated its remodeled church on May 28. A basement has been put under the church, and a new modern front erected.

● An original musical play, *Preacher's Kids*, was presented by members of the motet choir of Westwood Lutheran Church, St. Louis Park, Minn. (Pastors V. H. Quello, Arnold Andersen, Robert L. Miller). Ronald

Nelson, Westwood's minister of music, composed the music and adapted the script from the book of the same name. Proceeds are being used to help send Leaguers to Miami.

MIDWEST

● Chancy Church, Clinton, Iowa (Pastor Carl E. Grabemann), burned the mortgage on its education building on June 4.

● Bethlehem Church, Muskegon Heights, Mich. (Pastor Robert J. Furreboe), has voted to sponsor Missionary Lillian Landahl in her work in Hong Kong when she returns to the mission field this fall. The congregation celebrated its 35th anniversary June 10-11.

● Immanuel Church, Compton, Ill. (Pastor R. S. Kolberg), dedicated a parish education building June 4. The church was redecorated.

● Central Church, Des Moines, Iowa (Pastor H. William Sorensen), dedicated a church May 21. It is located near the state capitol building.

● Immanuel Church, Lincoln, Ill. (Pastor Ehme Osterbur), dedicated a church on June 25 on a nine and a half acre site. More than 10,500 man hours of volunteer labor were donated in the construction of the 12,000 square foot cruciform style building.

OHIO-EASTERN

● Faith Church, Ottawa, Ont. (Pastor Russell Finkenbine), was formally organized May 28, the day on which the pastor was installed.

● Bethany Church, Brooklyn, N.Y. (Pastor James M. Amundson) was the host church when John Norton, president of the Protestant Lawyers Association, spoke to men from all the Lutheran churches in Bay Ridge. Subject of the address was "Why Christians Should Enter Politics."

● St. Paul Church, Clyde, Ohio (Pastor Frank A. Jordan), presented Pastor and Mrs. Jordan with a conducted tour of the Holy Land on the occasion of the 40th anniversary of Pastor Jordan's ordination. He has served the St. Paul Church throughout his whole ministry.

● Good Shepherd Church, Pittsburgh, Pa. (Pastor Lester F. Polenz), saw two of its members ordained on June 18. They are Frank C. Bock, 43, former dairy worker, and John C. McCollister, 26. Both men graduated from Evangelical Lutheran Theological Seminary at Columbus, Ohio.

SOUTH-CENTRAL

● Church of the Holy Spirit, Littleton, Colo. (Pastor Robert W. Menter), was organized on June 11, the day of the pastor's installation.

● Grace Church, Lexington, Neb. (Pastor Gilbert Mueller), dedicated an education unit June 11.

● Emmanuel Church (Milberger), Russell, Kans. (Pastor Albert F. Jungmeyer), dedicated a church on May 28, the same day that the congregation observed its 75th anniversary.

● St. Paul Church, Freeport, Tex. (Pastor Charles D. Sherman), is building a church-parish hall that will double its former seating capacity.

Anniversaries

100th—LeSueur River, New Richland, Minn.

75th—Our Savior, Warren, Minn.

75th—Emmanuel, Russell, Kans.

Obituaries

The Rev. S. Theodore Thor 73, Northfield, Minn., died of a attack on May 15. Before his ment Pastor Thompson serve ishes at: Conrad, Mont.; W and Leonard, N.D.; and Exela Bruce, Wis.

The Rev. Helmer J. Hanse Menahga, Minn., died April 28 tor Hansen had served at Min lis, Minn.; Kankakee, Ill.; a Berthold, Landa, and Cooper N.D. Following his retireme served as supply pastor in the M ga area as long as his health mitted such service.

The Rev. William Kupfer, emeritus, died April 7 at Han Germany. He spent his entire try in western Canada, and reti Germany.

Changes of Address

Walter I. Aamoth (retired), from Fountain to 4416 Park Ave., Minneapolis 7, Minn.

Alfred V. Anderson (retired), from Albe Minn., to 833 Circle O, Hastings, Neb.

M. C. Austinson (dist. pres.), from 1705 St Ave. to 2303 Milton Ave., Janesville, Wis.

Benson M. Bartell, from Youngstown, Ohio Converse Dr., Cincinnati 40, Ohio (Atoner

La Verne C. Beener, from Lenexa, Kan., to Ford St., Anamosa, Iowa (St. Paul).

Alfred Breivik (retired), from Bergenfield, 1202 California Dr., Apt. 105, St. Paul 13

L. E. Brynestad, from 408 Center St. to Sanborn St., Winona, Minn.

Carl O. Carlson (newly ordained), Rte. 9, Springfield, Mo. (Immanuel).

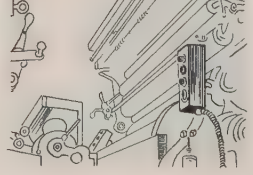
Lawrence W. Denef, from Wapella, Sask., E. 18th St., North Vancouver, B.C. (Mt. O

Paul W. Dickman, from Charleston, S.C., Chaplain, U.S. Atlantic Fleet, Bldg. 142, Naval Base, Norfolk 11, Va.

Adolph G. Diemer, from Thiensville, Wis., 1, Sheboygan Falls, Wis. (St. Luke).

Kenneth L. Finnestad (newly ordained, cha deaf and blind), 2510 Irvine Ave., Saskatoo

Olin C. Fjelstad (retired), from Starbuck, to 555 Havana Rd., Owatonna, Minn.



NEED PRINTING?

When your church and its organizations printing, look to Augsburg Publishing H for craftsmanship of the highest quality are equipped to handle all of your printing needs—dedication program folders; historical, anniversary and other booklets; letterheads and envel parish papers, reports, constitutions, and general printing of all kinds.

For estimates and more information write to: Mr. Elmer Dornbirer, Augsburg Pub House, 57 E. Main St., Columbus 15, Ohio, or Mr. Otto Stave, Augsburg Publishing H Blair, Neb.

in K. Frantsen, from Rudyard, Mont., to Sav- Mont. (First and Grace).
ld H. Grandahl, from Dearborn, Mich., to 50 Riley St., Dundee, Mich. (St. John).
h Ground (retired), from Box 122 to 90 N. e St., Monroeville, Ohio.
bert A. Hanson (asst. to dist. pres.), from N. Martin Rd., to 2303 Milton Ave., Janes- Wis.
eth L. Heaney, from Worth, Ill., to 104 W. Fairbury, Ill. (Trinity).
ichard Hefner, from Waterloo Rd., Rte. 1, ld Montgomery Rd., Rte. 1, Ellicott City, Md.
H. Hickman (assoc. pastor), from Duluth, ., to 3 Jacquelin Rd., Massapequa, N.Y. John).
L. Hoesman, from Cobb, Wis., to 154 Wash- on St., Lake Mills, Wis. (Trinity).
h W. Hofrenning, from Chicago, Ill., to c/o Bernt Hofrenning, 1342 2nd Ave. S.W., Far- N.D.
ard J. Holm, from Dubuque, Iowa, to Hap- Strasse 15, Heidelberg, Germany.
n L. Holm, from Roslyn, S.D., to La Moure, (St. Ansgar and Zoar).
er D. Howell (asst. pastor), from Sulphur ngs, Ohio, to 1138 Oakdale Ave., Dayton 20, o (Faith).
A. Jensen, from Webster, Minn., to P.O. 146, Watford City, N.D. (First and Spring ek).
ard A. Jensen (missionary), from Hightstown, , to 1760 N. Clarkson St., Fremont, Neb.
rence Johnson, from Whalan, Minn., to Heron e, Minn. (Heron Lake and Delafield).
lard Kalk, from Fort Wayne, Ind., to 2184 W. t St., Cleveland 2, Ohio (Martin Luther).
l E. Klopfer, from Sugar Grove, Ohio, to Summit St., Willoughby, Ohio (Christ).
L. Knutson, from Reserve, Mont., to 719 Sin- r Lewis Ave., Sauk Centre, Minn. (First and le Sauk).
W. Kohler (missionary), from Nigeria to c/o ney Johnson, 3807 Perry Ave. S.W., Grand ids, Mich.
ebert L. Lange, from 6021 Rancho Hills Dr. to Calle Tres Lomas, San Diego 14, Calif.
L. Levorson (asst. pastor), from Hartington, b., to 421 2nd Ave., Madison, Minn. (Faith).
rcus Lewis, from Rockton, Ill., to Lynnhurst e, The Ledges, Roscoe, Ill.

Announcement

annual meeting of the Waldorf Lutheran Col- e Association will be held on Tuesday, July 1961, at 2 P.M. in the reading room of Salve- Hall at Waldorf College, Forest City, Iowa. s meeting will be to conduct the business of association including the election of members the board of regents. G. W. Aasgaard, secre- y.

PARISH CONSERVATION

Send ads and replies to Parish Conservation, 2 South 5th St., Minneapolis 15, Minn. Refer ad number when inquiring. Parish Conser- tion assumes no responsibility for the merit propositions advertised.

FOR SALE

RMS
280 A. farm on county road in Pope Co., nn. Lutheran community. 14-1A
154 A. farm on paved hwy. near co. seat town SW Minn. Possible fall possession. Liberal rms at 4½%. 14-2A

OMES
Wooded lake shore lots at Kecks Point on ke Carlos, across from Carlos State Park, inn. Owner on premises Sat. or Sun. 14-3B

POSITION WANTED

Minister of music with B.M. degree. 14-4E
Secretarial or library work, either church or ivate, in agric. town. 14-5D

HELP WANTED

Kindergarten teacher for Texas Christian day hool. Desirable if also capable to fill position choir director and organist. 14-6F
High school grad. with aptitude for bkg. for mediate employ. at LBI. 14-7F
Young Lutheran medical doctor wants partner set up general practice in new clinic building ing constructed in Texas hill country area town. 14-8G
Dist. dir., prof. trained social worker with 2 s. training in graduate school of social work anted in young progressive community of 60,000. apid growing R.Mt. state-wide child welfare d adoption program. 14-9G

W. A. Lexvold (missionary), from Venezuela to Apartado Aereo 1962, Cali Valle, Colombia, South America.
Percival Lovseth (military chaplain), from APO 185, New York, to Hq. 97th Signal Battalion, APO 46, New York, N.Y.
David Luttio (asst. pastor) from Colman, S.D., to 4120 17th Ave. S., Minneapolis 7, Minn. (Bethel).
Hjalmar Madland (retired), from Larsen, Wis., to c/o Dr. G. R. Nelson, Park Rapids, Minn.
Oswald E. G. Mall (retired), from Warren, Ill., to 616 Eastrige St. Wichita 7, Kan.
Glenn S. Miller, from Cleveland, Ohio, to Rte. 1, Creston, Ohio (Canaan).
Eivind H. Nielsen, from Westby, Mont., to Willow City, N.D. (First, First and Marker).
Paul G. Nostbakken (missionary), from Saskatoon, Sask., to Baboua par Bouar, Republique Centrafricaine, Africa.
John N. Ottesen (missionary) from East Pakistan to 3401 N. Bartlett Ave., South San Gabriel, Calif.
O. L. Proehl (retired), from Starkweather, N.D., to 1102 3rd St. S., Moorhead, Minn.
James D. Qualben (newly ordained), 6201 W. Peterson, Chicago 46, Ill. (Faith).
David Redman, from Elma, Iowa, to Argyle, Wis. (Wiota).
R. H. Riensche (exec. dir.), from Loveland, Colo., to Lutheran Children's Home, Waverly, Iowa.
Carlton E. Ruch, from Madison, Wis., to 4304 Maywood, Bryan, Texas (Our Saviour).
Donald L. Smestad, from New York City to 757 Bellmore Ave., East Meadow, N.Y. (Christ).
Paul G. Tolo, from Twin Valley, Minn., to Starbuck, Minn. (Fron).

CLASSIFIED ADS

Rate: 45 cents a word

FOR SALE—Oak baptismal font, Gothic style; 3 Gothic hexagon shaped chandeliers; 6 stained glass windows 32"x76"; 6-burner commercial gas stove, good condition. Pulpit for asking. Grace Luth. Church, Primghar, Iowa.

FOR SALE—40 church pews, 20 feet long. St. John's Church, Northfield, Minn.

BOOKS LOCATED: Any title, author, year, or subject. Brainard Books, Box 444 L, La Grange, Illinois.

WANTED: Music Edition Lutheran Hymnaries. Messiah Lutheran Church, Box 340, Camrose, Alberta.

HELP WANTED: Cook for Lutheran Bible Camp in the Black Hills of South Dakota. Approximately 6 weeks of camp during mid-summer. Good pay, good working conditions. Write experience and qualifications to Warren Leake, Camp Manager, Outlaw Ranch, Lutheran Bible Camp. Custer, South Dakota.

NEW RETIREMENT HOME now accepting residents. Offering finest accommodations, private rooms with bath, hobby rooms, lounges, balanced diet. Chapel devotions. Literature upon request. Contact The Martin Luther Home, So. Maple and Highway 20, Sioux City, Iowa.

WANTED: Used white gowns for native African pastors. Rev. R. L. Simonson, 1003 W. 6th, Willmar, Minn.

Come and See the Symbols of My Church

by James S. Kerr

☆ Colorful Art

☆ Large, Clear Type

☆ Sturdy Construction

☆ Paper, $1.95
Code 10-800

The title, colorful illustrations, large type and attractive photographs invite grade school youngsters to tour the church and learn about Christian symbolism. The simple and interesting text—children talking with their pastor about the symbols they find in the church—is enhanced by lovely illustrations of the symbols and appealing photographs of the children. COME AND SEE THE SYMBOLS OF MY CHURCH is a wonderful gift for a child, grandchild or godchild.

Illustrations by Helen Huntington

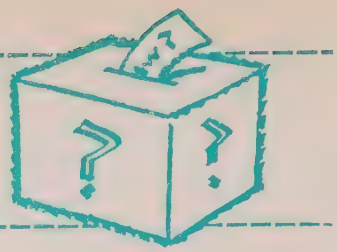
Photographs by Paul Wychor

AUGSBURG PUBLISHING HOUSE

426 So. Fifth St., Minneapolis 15, Minn.
57 E. Main St., Columbus 15, Ohio
318 So. 18th St., Omaha 2, Neb.
1925 Third Ave., Seattle 1, Wash.
26 Fourth St. N. E., Calgary, Alberta, Canada

Question Box

By Stanley D. Schneider



What Are Marriage Banns?

A couple whom I know are going to be married soon. They said that they were going to have banns published. What does this mean? **P. T., Ohio**

The word "banns" comes from an Anglo-Saxon word *bannan,* which means to summon. So the "banns" are a summoning.

In the Order for Marriage as found in the *Service Book and Hymnal* you will find the following directive:

"The Minister may publish the Banns in the Church, one or more Sundays before the day appointed for the Marriage, saying: N. N. and N. N. purpose to enter into the holy estate of matrimony, according to God's ordinance. They desire that prayer be made for them, that they may enter into this union in the Name of the Lord, and be prospered in it. If anyone can show just cause why they may not be joined together, I exhort him to make known such objection before the day of the marriage."

As you can see, this constitutes a public announcement of a proposed marriage. This announcement is a summons to do two things. One is that the members of the congregation pray for the couple. This is a fine evangelical way of showing our mutual concern for one another. The other summons is to make known any valid objections prior to the day of the marriage, with a minimum of public display. If one has valid objections to a marriage, it is far better to make them known before the service, rather than keeping silent, or popping up in the midst of the service when the pastor asks, "If any man can show just cause why they may not lawfully be joined together, let him now speak. . . ."

If the banns are published in church, how and when should it be done? They are sometimes printed in the church bulletin. However, to publish can also mean simply to make known publicly. Therefore, the banns could well be read just prior to the prayer of the church. In either case a special petition for the couple should then be included in the prayer of the church as well as in the members' personal prayers.

The publishing of the banns is a fine old custom. Perhaps it would be well if it enjoyed wider usage in our day.

Does the pastor have the power from God to forgive sin if he is not a law-abiding citizen?
F. W., Ill.

This problem has always bothered the people of God, when they see in the lives of some of their leaders a witness which contradicts the words of their mouths.

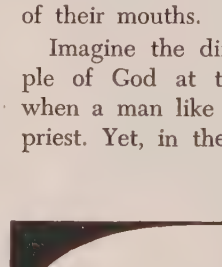
Imagine the difficulty of the people of God at the time of Christ when a man like Caiaphas was high priest. Yet, in the Gospel According to St. John, the evangelist write[s] this man spoke a truth of God [w]hich is in John 11:45-53.

This problem is dealt with i[n] Confessions of the Lutheran Ch[urch].

Article VIII of the Augsburg [Con]fession states: "Properly speakin[g,] church is the assembly of saint[s] true believers. However, since i[n] life many hypocrites and evil pe[r]sons are mingled with the believers, [it] allowable to use the sacraments [e]ven when they are administered by [e]vil men, according to the sayin[g] Christ, 'The scribes and Pharise[es] on Moses' seat' (Matt. 23:2). [For] the sacraments and the Word [are] effectual by reason of the institu[tion] and commandment of Christ, eve[n] they are administered by evil m[en].

In the Apology (Defense) o[f] Augsburg Confession the followi[ng] written: "We grant that the [e]vil hypocrites and evil men who [are] mingled with them (that is, [to] those who truly believe the Go[spel] in this life share an association in [the] outward marks, are members o[f] church according to this associ[ation] in the outward marks, and ther[e] hold office in the Church. Wher[e] sacraments are administered by [an] worthy men, this does not rob [them] of their efficacy. For they do not [pre]sent their own persons but the[ir] son of Christ, because of the chu[rch] call, as Christ testifies (Luke 10[:16] 'He who hears you hears me.' W[hen] they offer the Word of Christ o[r] sacraments, they do so in Ch[rist's] place and stead. Christ's state[ment] teaches us this in order that we [may] not be offended by the unworth[iness] of ministers."

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.



Candid, revealing answers from 2,000 teen-age

WHAT YOUTH ARE THINKI

by W. Gordon Smedsrud

Teen-agers' greatest temptations, most gnawing concerns . . . how they feel about family, fr[iends] sex . . . what they know about salvation, justification by faith . . . how often they pray, read their Bible, go to chur[ch] . . . where their parents, Church, school fail them.

These penetrating questions, and dozens more are answered in this startling review of a detailed confidentia[l] survey among 2,000 Lutheran teen-agers in grades 10-12. Discussion questions after each chapter make this ideal for Youth study groups.

80 pages, 50¢ each—$5.00 per doz.

at your bookstore/published by AUGSBURG PUBLISHING H[OUSE]

Therefore, the forgiveness of God, n though pronounced by an un- rthy pastor, is valid.

Now I hasten to add that this, of urse, is not an excuse for pastors, for anybody else, being unlawful. re we to continue in sin that grace y abound? By no means!" (Rom.).

A sinful life on the part of any be- ver, but especially of a leader, may turb other believers. But more se- usly it may keep someone from er entering the church. It might us all good to read Romans 14:10-

What are the "stigmata," who s them and why? L. B., N.D.

The word "stigmata" is the plural the Greek word *stigma,* which eans "mark." The stigmata, then, e marks. As used religiously the m refers to the appearance on cer- in persons of wounds resembling ose received by Jesus from the own of thorns, the nails, and the ear.

In some instances all of the marks e said to have appeared, those on e head, hands, side, and feet. In her instances only some of the arks are experienced.

Who has the stigmata? The first erson reported to have had them is t. Francis of Assisi in the 13th cen- ury. Since that time there is no ac- urate record of how many people ave experienced them. It has been bserved that those so affected are sually monastics, and that about ve-sixths of these are women.

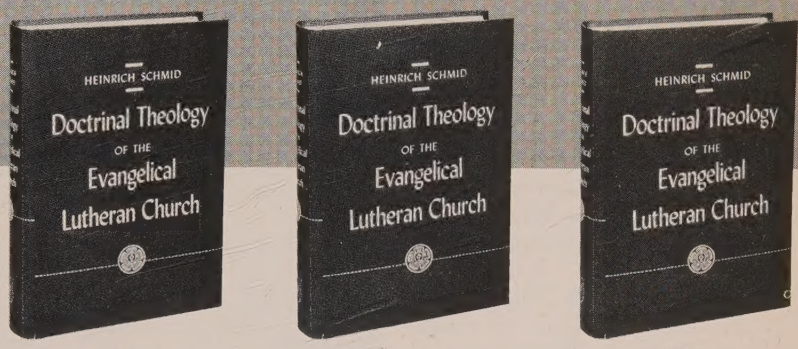
Why do they occur? The *Catholic ncyclopedia* lists two reasons: 1) ity for Christ; 2) participation in is suffering. These, it seems to me, ave some dangers. Are we to pity hrist? Pity is an act of condescen- on. We can speak of God pitying s, but do we pity God? Feelings of rrow are in order when we behold ne sufferings of Christ, but they hould lead to sorrow for our sins hich caused them. It is true that he church, as the body of Christ, an expect to suffer. In a sense we an participate in his suffering, though ot necessarily in this way.

How do these marks appear? They nay be produced by natural causes. With modern medicine probing the nfluence of the mind on the body it nay be that more light will be shed n this.

Augsburg Publishing House *is pleased to announce*

a new edition of Heinrich Schmid's classic work

A compilation of theological statements drawn from the writings of 14 prominent Lutheran theologians who lived during the 16th and 17th centuries.



692 pages cloth cover $4.75

The quotations employed by Schmid support and clarify the Christian faith after the pattern of presentation developed in the early Lutheran tradition. Prof. Schmid (1811-1885) was a member of the theological faculty of Erlangen University in Germany for 33 years.

"This volume ranks with The Book of Concord and Charles Porterfield Krauth's The Conservative Reformation and Its Theology as significant contributions to the restoration of true Lutheranism in America," says T. P. Solem, of Luther Theological Seminary, Saskatoon, Saskatchewan, Canada.

What Theologians Are Saying

"Bless you for witnessing to your conviction that conservative Lutheran theology is not dead, but is vitally needed in our day, by publishing *Doctrinal Theology of the Evangelical Lutheran Church.*"

GEORGE F. SCHOTT
Professor of Systematic Theology
Lutheran Theological Southern Seminary, Columbia, S. C.

"I am sure the Schmid volume will find a splendid response from theological students everywhere. We will certainly be calling it to the attention of our students as a volume of definitive importance."

C. H. ZEIDLER, *President*
Northwestern Lutheran Theological Seminary
Synod of the Northwest, U.L.C.A.

"Augsburg Publishing House is to be commended for reissuing a book like this. You have herein done a real service to the Church."

ROBERT PREUS
Concordia Seminary, St. Louis, Mo.
Secretary, Symposium on 17th Century Lutheran Theology

Published in reprint edition by
AUGSBURG PUBLISHING HOUSE

Family Size... By Phelva Hetland

Water to Use

Right now we have the cleanest basement floor any one could want.

I was planning to scrub it, but I hadn't figured on using that much water, nor on having it come up through the floor drain. But it rained, hard. And that's how it got done.

Funny how optimistic one can be when ignorant. I came to the head of the basement stairs just as the water was beginning to well up, but I didn't think it would be much.

Funny how apprehensive one can be when ignorant. As the water kept coming, and we piled things on top of things, I wondered where it would stop.

But it wasn't really bad at all. When the water was about six inches deep it stopped coming. And when it started to rush back down the drain, it went just as fast as it came.

Not liking to waste that much water, I took a broom and went sloshing around to keep the fine black silt stirred up so it would go back the way it came. And was I ever thankful for drains in the floor!

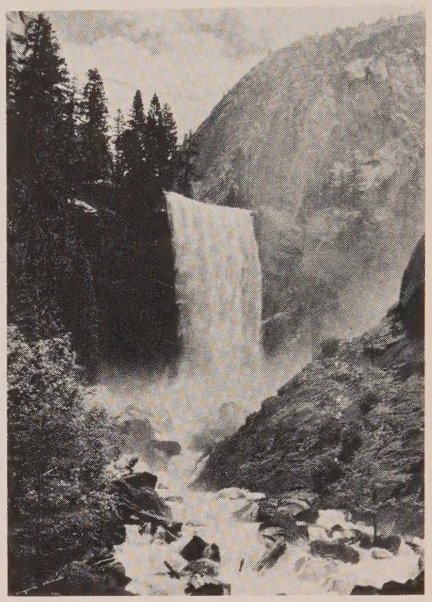
One gets either very tired or quite philosophical at such a task, so I was thinking about water in general and floor drains in particular: that same drain that spewed water all over was now the agent for getting rid of it.

Most things have this two-way feature, it seems. In fact, the potential for the greatest good and the potential for the greatest evil seem to have been bound in the same package in many instances.

For instance, water. A raging flood or a cool drink—both are water. A mighty waterfall and the "rain fairies" dancing on the porch, both are water. Looking at it from behind the kitchen door, as it were, I concluded that water is about the most versatile item on this earth.

It is also the world's greatest solvent. More things are soluble in water than in any other medium. And the way it combines with other things, (for instance, soap), has caused many a mother to breathe a prayer of thanks for it.

Water is remarkable for what it does and for what it is. Sloshing around in this dirty water, I was



struck by the thought that even from this mess, water could be distilled pure as dew.

Water can carry all sorts of things without itself being changed. (Oh, I know it can be changed chemically, but ladies scrubbing basement floors don't think in chemical terms.) I was thinking of water as is and the ordinary things that float around in it, like dirt.

Water has furnished power for some of the most tremendous projects that man's mind has conceived. But take that same water before it reaches the dam, and we would probably find it in any number of lovely streams in the meadows.

Water is so much a part of our landscape, indeed of the very trees and flowers, that if it were taken away, we should see a sorry sight indeed. It's downright fascinating to watch a drooping plant revive when it is given water.

And now we are learning about the fantastic forms of life on the ocean bottom, and the untapped sources of food in the ocean water.

Freezing, evaporating, condensing, water is always doing something. One could scrub several floors and still have thinking left to do about the remarkable properties of water.

Strange that we take it so for granted.

"Water" as a subject does se
most inexhaustible. No wonde
chose it as an illustration of
fering to us: "living water." H
ing water really is inexhaustib

It has the same capacity fo
ing a soul as rainwater has fo
ing a plant. The Source is the
But living water can be had
asking.

So we have not because
not. And we fail to ask beca
are not so keenly aware of ou
in the spiritual realm. We c
pretty well dehydrated witho
izing it.

To many people, who wo
reading this anyway, this sort
makes no sense at all. They
have no concept of a spiritual
sion to an earthly existence.

As Paul says, "The unspiritu
does not receive the gifts of th
it of God, for they are folly t
and he is not able to und
them because they are spiritua
cerned."

Many of them have problems
they consider insoluble. If they
only know about and profit by
en's great solvent! Ask anyon
has tried it, and he will tell y
his troubles do dissolve in the
water.

For this living water is esse
communion with God in Jesus
And this living water has fu
power for projects far greate
man's mind could ever conce
itself.

It is as necessary to our s
life as water is to plants, and a
a part of us.

Parallels like this could be
plied no end, but we shall sto
just one more: no special trai
needed in order to appreciate
—one need only be thirsty. So
the spiritual realm.

One need only ask, and "the
that I shall give him will bec
him a spring of water welling
eternal life."

But water isn't impressive
an illustration of a spiritual gi

Water, plain water to use, is
impressive in its own right,
of the fabulous items of creati

FELINES... By Rolf E. Aaseng

COMING — *But Not Yet*

LMOST any peculiarity in Chris- tian teaching or activity can be ed to the first years of church ory. The small groups of enthusi- who on various occasions ughout history have sold their sessions and gathered on hilltops ecting to welcome Jesus on his re- n would probably have found npathizers among the congrega- n at Thessalonica. Both of the let- s to this church deal with the sub- t of the Lord's second coming.

The early believers (including ul) at first seemed to expect Jesus return during their own lifetime. was not strange that some of the w converts at Thessalonica should rry that their Christian friends who d already died—perhaps even be- use of persecution—would lose out the new kingdom (1 Thess. 4:13). ul reassures them by saying those o had already died believing in rist would enter the kingdom first :16).

No One Knows When

But he also reminds them that no e can predict when the second ming will be (5:1ff). To Christians, really doesn't make any difference hey are ready for Christ to come ain at any time: "You are not in e darkness, brethren, for that day surprise you like a thief" (5:4).

The violent opposition to Chris- nity that had forced Paul to flee hessalonia (Acts 17:10) apparently as continuing, both from Jews and entiles (2:14). Perhaps because of e persecution they were enduring, ese Christians were especially eager r Christ to come again and rescue em. Much of the letter is designed encourage them in their difficult tuation (5:14-18, 23, 24).

The first letter apparently did not ear up all the wrong ideas about e second coming. So in Second hessalonians Paul again deals with e matter. By this time some people ad become convinced that Christ's cond coming was so near at hand at they had given up their jobs and ere just sitting around waiting for him—and in their idleness were becoming a problem to the church (2 Thess. 3:11). Paul's advice is that the best way to be ready for Christ's coming is to be doing whatever he wants us to do. In this connection he repeats a rule previously given: "If any one will not work, let him not eat" (3:10).

Paul's First Letter

First Thessalonians was the first New Testament epistle written by Paul, and thus is one of the oldest books in the New Testament. The congregation in Thessalonica, capital and largest city in Macedonia, was the second one to be established in Europe. The city still exists, and today is called Salonika.

Paul probably wrote this letter while he was at Corinth, shortly after being forced to leave Thessalonica (Acts 17:2). He had been in that city only a short time and had not been able to return (1 Thess. 2:17, 18). So he sent Timothy to carry on the work (3:1). After hearing Timothy's reports, he wrote the first letter. After a short time he wrote Second Thessalonians.

Paul was being criticized as not being a true apostle, possibly because of the way he was forced to leave Thessalonica. He defends his authority by reminding them of how he came to them. "You know . . . you remember," he says, basing his argument on their own experience.

Perhaps because many of the members had been converted from pagan ways such a short time before, sins of conduct apparently were a problem in the congregation (4:1ff). Much of the first letter is devoted to encouragement in right living. Yet Paul does not speak critically, no doubt because his readers were still so new in the Christian way of life. On the contrary, he praises their faith (1:7) and asks them more and more to continue to apply it in their living (4:10).

Waiting in Hope

A possible theme for the first letter is "Waiting in hope." Its contents might be divided as follows:

Ch. 1 Their faith

Ch. 2, 3 Paul's ministry

4:13-5:11 The second coming

4:1-12; 5:12-28 Lives that please God.

Second Thessalonians also speaks of waiting for Christ and adds the idea that they should continue to work. Chapter 1 is a commendation of their faith; 2, instruction about the second coming; and 3, requests and commands.

Paul writes a sentence in his own handwriting at the end of the second epistle (3:17) to indicate it really is from him. Apparently someone had been circulating false letters over his signature (2:2).

The letters to Timothy are addressed to an individual rather than a congregation. Does there seem to be any difference in the setting between First and Second Timothy?

A view of the old city of Thessalonica today.

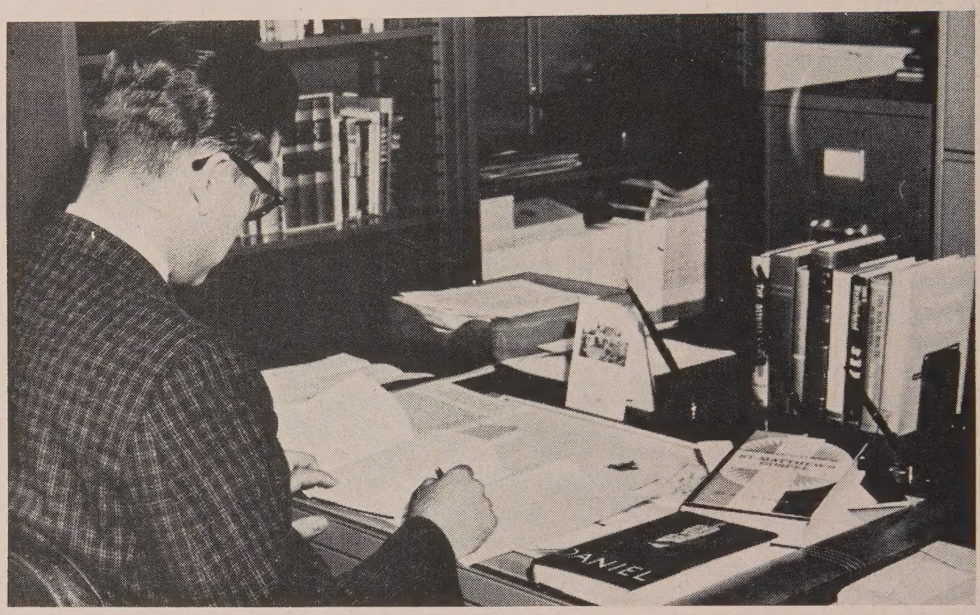
THE LUTHERAN STANDARD
426 South Fifth Street
Minneapolis 15, Minn.
RETURN POSTAGE GUARANTEED

Second Class Postage
Paid at Minneapolis, Minnesota

S 9-62 A
PACIFIC LUTH THEOL
SEMINARY LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

for preaching in depth

Outstanding Commentaries for the Pastor's Study



H. C. Leupold's
Commentaries on Old Testament Books

Scholarly, evangelical studies, offering the reader solid help in understanding God's Word and his way with men. Recommended for pastors, Sunday school teachers, leaders of Bible study groups and other serious students of the Word of God.

Exposition of the Psalms, 1,010 pages **$8.75**
Exposition of Genesis, 1,220 pages **$7.00**
Exposition of Ecclesiastes, 301 pages **$4.50**
Exposition of Daniel, 549 pages **$5.00**
Exposition of Zechariah, 280 pages **$4.50**

The author is well known as an authority on the Old Testament, a competent scholar, writer and lecturer. Since 1929 he has been on the faculty of the Evangelical Lutheran Theological Seminary, Capital University, Columbus, Ohio. There he serves as professor of Old Testament theology.

R. C. H. Lenski's twelve-volume
Commentary on the New Testamen

This ambitious work—based on careful and ough text study of the Greek original—has hailed by critics as one of the great commer on the New Testament.

The Interpretation of St. Matthew's Gospel, 1,181 pages .....
The Interpretation of St. Mark's Gospel, 775 pages
The Interpretation of St. Luke's Gospel 1,212 pages .....
The Interpretation of St. John's Gospel, 1,444 pages .....
The Interpretation of the Acts of the Apostles, 1,134 pages .....
The Interpretation of St. Paul's Epistle to the Romans, 933 pages .....
The Interpretation of I and II Corinthians, 1,341 pages .....
The Interpretation of St. Paul's Epistles to the Galatians, Ephesians and Philippians, 901 pages
The Interpretation of St. Paul's Epistles to the Colossians, Thessalonians, Timothy, Titus and Philemon, 974 pages .....
The Interpretation of the Epistle to the Hebrews and the Epistle of James, 673 pages .....
The Interpretation of I and II Epistles of Peter, the three Epistles of John and the Epistle of Jude, 651 pages .....
The Interpretation of St. John's Revelation, 675 pages .....

Published by

Augsburg PUBLISHING HOUSE

426 S. Fifth Street, Minneapolis 15, Minn.
316 S. 18th Street, Omaha 2, Neb.
57 E. Main Street, Columbus 15, Ohio
1925 Third Avenue, Seattle 1, Wash.
26 Fourth Street N.E., Calgary, Alberta, Canada